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AMERICAN  
MISSIONARY REGISTER:  
EMBRACING  
THE PRINCIPAL TRANSACTIONS  
OF THE  
VARIOUS INSTITUTIONS  
FOR THE  
PROMULGATION OF CHRISTIAN KNOWLEDGE:  
WITH THE PROCEEDINGS AT LARGE  
OF THE  
United Foreign Missionary Society.



BY Z. LEWIS,

ONE OF THE CORRESPONDING SECRETARIES OF THAT SOCIETY.

---

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts.—Malachi, i. 11.

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VOL. III.

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# AMERICAN Missionary Register.

VOL. III.

JULY, 1822.

No. 1.

## Reports of Societies.

### SIXTH REPORT OF THE AMERICAN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 9, 1822.

*Secretary for Foreign Correspondence, Rev. Dr. MILNOR;—Secretary for Domestic Correspondence, Rev. S. S. WOODHULL—Treasurer, WILLIAM W. WOOLSEY, Esq.—Agent, J. NITCHIE, Esq.*

In perusing our abstract, the reader will be gratified to find, that the Managers of this great National Institution are pursuing their labours with undiminished zeal and increasing success. During the last year the receipts of their Treasury have exceeded those of the former; and their list of Auxiliaries has received a greater accession in the same period, than in the two preceding years.

The Report before us is introduced with a respectful notice of the late distinguished President and Patron of the Society, and the appointment of his successor. On these topics, the Managers remark as follows:

#### *Decease of the late President.*

It has pleased ALMIGHTY GOD to call out of this world, we trust into the rest and bliss of heaven, the First PRESIDENT of the Society, the Honourable ELIAS BOUDINOT. He departed this life on the 24th day of October last, in the eighty-second year of his age. In his last hours, his faith was firm, his patience was constant, and his hope was strong. He avowed himself willing, and even desirous, to depart hence; and the last prayer which he was known to utter, was, *in the words of the dying Stephen, LORD JESUS, receive my spirit.* A deputation from the Board attended his obsequies; and a testimonial of gratitude and affection was entered on the minutes. While this afflictive dispensation has been deeply felt, the Managers have had joy accompanying their sorrow. At the very time of exercising submission to the will of the

LORD, manifested in his providence, they expressed "their grateful acknowledgments to a merciful GOD for his goodness, in prolonging beyond the ordinary measure of human life, that of their illustrious Patron; in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed Book, which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well-spent life, with the full hope, through the merits of his Saviour, of a blissful immortality beyond the grave." The Managers rejoice, that the piety of their departed friend and benefactor was ardent, and his walk exemplary; that his works of faith and of usefulness were so numerous and so noble: and in the confidence that the stroke, which has caused many to mourn their loss, has been to him

unspeakable gain. The letters received by the Board on this occasion, and particularly those from the President and one of the Secretaries of the British and Foreign Bible Society, have not only expressed sympathy and condolence, but also been so many evidences of the high sense entertained in this and in other countries of the character and the exertions of Dr. Boudinot. The monument to his honour, more durable than brass, is the American Bible Society; and instead of merely *some* friends and strangers reading his Epitaph on his tomb-stone, and *thus* learning or retaining the remembrance of his name and his worth, there will be thousands on thousands, in successive ages, blessing his memory and blessing God on his account, while they witness the usefulness or experience the benefits of the National Institution.

### *Choice of his successor.*

On the decease of the first President, the attention of the Board was directed to the election of a suitable person to be his successor. It is a most gratifying circumstance, that while the Managers felt very high respect and warm attachment to the many distinguished characters in our country, who have patronised and supported the Bible cause, there was *one* in whom all were immediately united. And at a meeting of the Board on the 6th of December, by an unanimous vote, the Hon. JOHN JAY, of New-York, was elected the **PRESIDENT** of the American Bible Society.

### *Bibles printed.*

There have been printed at the Depository of the American Bible Society during the sixth year,

Which, added to the number mentioned in the last Report, 231,552  
Make a total of *two hundred and sixty-eight thousand, one hundred and seventy-seven* Bibles and Testaments, or parts of

the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the six years of its existence.

*Bibles issued from the Depository.*

There have been issued from the Depository, from the 30th of April, 1821, to the 1st of May, 1822,

Bibles, - - - -	28,910
Testaments, - - - -	24,506
Gospel of John, in Mohawk,	99
Epistles of John, in Delaware,	15

In the five preceding years, there were issued.

### Bibles and Testaments.

139.510

**Epistles of John, in De-  
laware.** 736

**Gospel of John, in Mohawk.** 102

Making a total of one hundred and ninety-three thousand, eight hundred and eighteen Bibles and Testaments, and parts of the New Testament, issued by the American Bible Society, since its establishment.

Were the Managers able to add the number of Bibles and Testaments, distributed by several Auxiliaries, who have obtained the whole or a part of the copies circulated by them, not from the Depository, but elsewhere, the above total would be greatly enlarged. The Board have not the information which would enable them to make an exact statement: but they observe, with much pleasure, that the Auxiliaries, with few exceptions, are now purchasing their supplies of the Scriptures from the Depository, under a conviction that it is for their interest to do so, on account of the superiority of the books of the Society over those to be obtained elsewhere at the same prices.

Of the Bibles issued from the Depository during the sixth year, there were, German, 393; French, 551; Gaelic, 21; Welsh, 5.

Of the Testaments, 1576 were Spanish, and 77 French.

*Gratuitous Distribution.*

The calls on the liberality of the Managers during the past year have been many, and urgent. The Board have been sensible that it became them to be prudent, in relation to the applications made to them. But they have never forgotten, that they were Stewards of a public charity; and that "there is that scattereth and yet increaseth," while to withhold "more than is meet tendeth to poverty." Therefore, in faith, and in obedience to the *Master's* will, they have never refused the needy; they have given with delight; and they have been pained when they have found themselves able to grant only a part of what was asked.

The Testaments in the Spanish language, which, as was stated in the last Report, were sent to Buenos Ayres, have been favourably received by the Cabildo of that city, and by their order have been delivered to the Commissioner of schools.

A large number of copies of the New Testament in Spanish, have been sent to various parts of South America, and other places, where the Spanish language is spoken. The Managers find the facility of introducing these Scriptures to be increasing. They have been assured that in one place, these Testaments were received as a most acceptable gift by a Roman Catholic Ecclesiastic, that he proceeded immediately to a judicious distribution of them, and that he appeared to engage in this charity with lively pleasure. The Board feel grateful for the assistance with which they have been favoured; and they are determined to embrace and to improve, to the utmost, every opportunity of circulating the Scriptures in Spanish. They rejoice in the prospect of being thus more and more instrumental for the Divine glory, and for the good of multitudes who have hitherto remained ignorant of the Oracles of God, and among whom, till lately, a copy of the Scriptures was hardly to be found. As the truths of Religion become more known, the desire of these persons to possess the Sacred Book, will be more general; and the hope may be entertained with confidence, that in a few years,

the New Testament and also the whole Bible, will obtain a vastly greater circulation among those who use the Spanish language in America and in the West Indies. In this work, the British and Foreign Bible Society have already engaged with zeal and vigour, and they are preparing copious editions of the Scriptures for the Spanish and Portuguese Catholics.

A donation of Bibles and Testaments has recently been granted, at their request, to the American Board of Commissioners for Foreign Missions, to be sent to the Sandwich Islands, and to be distributed among the Mariners frequenting those Islands. The Managers trust that by this measure, the benefits of the American Bible Society will be felt by many, who, when departing on a long voyage, have omitted to provide themselves with the Scriptures, and who would else have remained, perhaps for years, without even an opportunity to peruse them.

The Bibles sent to the Vermont Bible Society for distribution in Canada, were very favourably received. The most of them were sold for a part of their value, according to the ability of the purchaser. The want of Bibles was found to be very great. At the request of that active and efficient Auxiliary, another supply of French Bibles has recently been sent, also for distribution in Canada.

As to the parts of the Holy Scriptures, which the American Bible Society have printed in the Indian languages, the Managers regret that they must make a statement still less favourable than that contained in the last Report. The distribution has been very limited, and besides, there being reason to fear, from information received, that the version of the Gospel of John in Mohawk, was not sufficiently accurate for circulation, its issue has, in consequence, been for the present suspended.

*Thirteen Thousand Seven Hundred and Six Bibles and Testaments, and parts of the latter, value \$7869 50, have been issued gratuitously during the sixth year of the Society, to Auxiliary Societies in*

various parts of the United States; to two Bible Societies not Auxiliary; to two Public Bodies, and to several individuals for distribution.

Many of the donations have been granted in consequence of deeply affecting statements of the inability of the Auxiliaries, and of the wants of their districts, particularly in the Western States. In some cases, the Auxiliaries have felt constrained to receive articles of produce or of manufacture in payment of the annual subscriptions of members, or in payment for Bibles. In other cases it has been asserted, that few articles would even pay the price of conveying them to a market, and consequently all collections of subscriptions, and all sales of Bibles were stopped. In other instances, the difference of exchange between the places referred to and the Atlantic States had become so great, that remittances were totally suspended; or, as the only method of preventing their remittances from dwindling away to an insignificant sum, the Managers of the Auxiliaries chose to purchase some saleable article with their local currency, and ship it to a distant place, there to be converted into current money. With the accounts of the inability of the Auxiliaries, there were received also statements of great and most pitiable need in many districts. It will be surprising to some, that, in the year 1821, in a city where more than one Bible Society had long existed, there were found, in a single ward, no less than thirty-six families living in total ignorance of the Scriptures. They were discovered and supplied by one of the most zealous and valuable of the Auxiliaries of the American Bible Society. But, in the Western States particularly, the necessity is very often manifest, while there is little or no ability to relieve it. By the Corresponding Secretary of one Society there, it was officially stated to your Managers, that, "with proper exertions, five hundred Bibles and five hundred Testaments might be distributed, within a moderate district, during the year, and then the want be not yet supplied." From another, information was received, that their

stock of the Scriptures had long been exhausted; that *their Managers*, with a noble liberality, *had purchased Bibles from the stores at their private expense, and given them to the poor*; and that three thousand copies would not be too many as an immediate supply. As to another Society, the Board learned that nearly three thousand Bibles and Testaments have been distributed by it, and yet that the want of the Scriptures was greater than at the time of the organization of the Society, owing to the vast additions to the population within its district, which was calculated to have *trebled* since the Society was formed.

These are some of the circumstances under which the Managers have made many of the gratuitous grants above recited. They are confident that they have not bestowed too freely; and, should any be ready to think that their gifts have been too limited, they have only to state, that they purpose, as they shall be enabled, to repeat these gratuities to their needy fellow-citizens.

The Marine Bible Societies have continued their operations during the year, and there has been some increase of the number. The expectations as to their usefulness have not been disappointed. Many seamen have exhibited much interest in the design of the Societies, and derived benefits from them. On one occasion, at a meeting appointed by a Marine Bible Society, all the seamen in port were requested to attend, and the request was very generally complied with. An address was delivered to them, and the immediate consequences were, that in the two following days, one hundred and fifty seamen applied to be furnished with the Scriptures, and eighty became members of the Society.

#### Funds.

There have been received into the Treasury from the 1st of May, 1821, to the 30th of April, 1822, both inclusive, the following sums, viz:

Donations from Auxiliary Societies	-	-	-	\$7,622 50
Donations from Bible Societies not Auxiliary	-	-	-	633 86

Remittances for Bibles from Auxiliary Societies -	\$22,968 97
Remittances for Bibles from Societies not Auxiliary -	1,114 55
Donations from Benevolent Societies - - - -	50 20
Legacies - - - -	375 56
Contributions to constitute Ministers Directors for Life	150 00
Contributions to constitute other individuals Directors for Life - - - -	590 00
Contributions to constitute Ministers Members for Life	1,665 00
Life subscriptions from other individuals - - -	571 25
Annual contributions - - -	499 50
Donations from individuals -	122 44

### Legacies.

The Board deem it their duty to mention, that by the last will and testament of the late President, about four thousand five hundred and eighty-nine acres of land, in the state of Pennsylvania, have been left to Trustees, who are instructed to pay the proceeds of the same into the Treasury of the American Bible Society.

The liberality of Dr. Boudinot to the National Institution has not been without its influence as an example. And the Managers state, with fervent gratitude, that a citizen of New-York, after a life which had been marked with many acts of charity and benevolence, in his last will bequeathed large sums to various religious uses; and the name of Mr. John Withington is recorded as one of the most distinguished benefactors of the American Bible Society, to which he has left a legacy of ten thousand dollars.

### Auxiliary Societies.

By a schedule embraced in the Report, we find that *sixty two* Auxiliaries were recognized by the Board of Managers, during the last year. Of this number, one is in the state of Maine, three are in Massachusetts, two in Connecticut, six in New-York, one in New-Jersey, five in Delaware, thirteen in Maryland, five in the District of Columbia, six in Virginia, eleven in North Carolina, two in South Carolina, one in Ohio, and one in Florida. The present number of Auxiliaries to the Parent Society, is *three hundred and one*. It is understood, that several Auxiliaries have been formed,

of which no official notice has yet been received. In allusion to this fact, the Report remarks:

In all cases where a Bible Society has been, or may be formed, Auxiliary to the American Bible Society, the Board request that official notice may be sent, *without delay*, to the Secretary for Domestic Correspondence. They also request, that the regulation be carefully observed, that no Society can be received as an Auxiliary unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society as long as it shall remain connected with it.

### Benefit of employing Agents.

The Managers have much pleasure in adverting to the increase of Auxiliary Bible Societies in the District of Columbia, and in the States of Delaware, Maryland, and North Carolina. In the last mentioned States, the number of Auxiliaries has been doubled during the past year; and in Maryland, much more than doubled. These very gratifying changes are to be imputed, under the Divine blessing, to the exertions of gentlemen who have acted as Agents of the Board in those parts of the country. They have succeeded in exciting the zeal, and in directing and concentrating the efforts of many pious and benevolent persons. The Managers are deeply sensible of their obligations to these gentlemen, and they hope that those who purpose to continue their Agencies, may be rendered the instruments of still greater usefulness.

Assured by these demonstrations, of the advantages to be derived from the efforts of active and intelligent Agents, and following the example of the British and Foreign Bible Society, the Board have extended their plans, and purpose to continue them so long as they shall find them to be materially beneficial. They have sent out two gentlemen, of approved piety and talents, and ardent friends of the Bible cause, one of whom is to spend a year in the service of the Society, and in visiting the Southern and Western States. By

means of these and other Agents whom the Managers hope to procure, and by the aid of the Officers and Members of the Society throughout the country, they expect to do much to increase the number and the activity of the Auxiliaries. They hope, through the blessing of God, to obtain the formation of Societies or Associations, where none have yet been established. They hope to revive such as are languid, and to animate such as are making few or no efforts. They hope to guide and to encourage their warm and industrious friends, and to produce, generally, a deeper interest in favour of the work of disseminating the Holy Scriptures. They are confident that a more extended publication of the single design of the Society, to distribute the Oracles of God without note or comment, a distinct knowledge of the pressing wants of many sections of the country, and of the inability of the local Societies to supply those wants, and an acquaintance with what has been done, and is doing, in many Christian lands, to give the Bible to the destitute, will not fail to silence opposition, and to call forth the subscriptions and the gifts of multitudes.

*Reports of Auxiliaries.*

From the Reports of the Auxiliaries, which are now much more regularly transmitted than formerly, many statements might be made to show the noble efforts of those who are engaged in the good work. The Board regret that any are languishing and inactive. They regret that any should be Auxiliary only in name. But they rejoice to be able to say, that there appears to be a more systematic and earnest attention to the business of Auxiliaries. The Managers must refrain from particulars; yet, they may be permitted to mention, that many of their amiable countrywomen have shown peculiar zeal, and laboured with peculiar diligence in circulating the Holy Scriptures. The Board have the pleasure of knowing that they have not only come forward with their gifts of money, but that they have also devoted their time and their talents to the work. The Members of one small Society have toiled indus-

triously with their own hands; the proceeds of their labours, converted into money, have been remitted to your Treasury from year to year, and the sum which they have contributed now amounts to about four hundred dollars. Others, in more than one place in the Union, have gone from street to street, and from house to house; they have visited the garrets and the cellars of the poor and the destitute. They have laboured, and persevered, with the kindness, and tenderness, and patience which belong to their sex; and no disgusting objects, no ignorance, no ingratitude, no obstacles have caused them to desist. They have furnished the Scriptures to many gratuitously, when it was proper to give, but more generally by inducing individuals to purchase; and, cheered by evident good which has resulted from their efforts, urged on by compassion for the numbers whom they know to be still needy, actuated by love to the Bible, and to Him who has given it to our race, having the blessings of hundreds resting on them, they are resolved to continue their pious toils. The Managers cannot, in too strong terms, express their value of such assistants; and, to the Ladies of every place in our country, the Managers propose the example of their Female Coadjutors, who emulate the zeal and love of those disciples of Jesus, who "were last at his cross, and earliest at his grave."

*Selling the Scriptures at Reduced Prices.*

The practice of selling the Scriptures at cost, or at reduced prices, has become more general during the past year. The Board have obtained increased conviction of the wisdom of the measure, and so have the Auxiliaries. The really needy are not injured, but benefitted by it, since there is a greater ability to furnish Bibles gratuitously to those who are unable or unwilling to pay for them; and many buy, who would not have received a Bible as a gift.

*Erection of a Depository.*

Since the last Report, the Managers have made considerable progress in relation to a permanent establishment for the operations of printing and binding, the safe

keeping of the stock of the Society, and the Biblical Library, and the accommodation of the Secretaries and Agent, with suitable offices, and of the Board, with a place for their meetings. A favourable site for a building has been purchased, a contract has been made, and the cornerstone of the Depository of the American Bible Society will be laid in the course of a few days. The work will be carried on with all proper expedition, and at the next anniversary, the Managers hope to be able to announce its completion. A considerable sum has been subscribed by liberal friends of the Society; yet, the amount of the subscriptions falls far short of the probable expense. The Board still intend, however, not to entrench on the ordinary income of the Society to accomplish this object, and they rely on the generosity of their fellow-citizens to enable them to succeed.

#### *Monthly Extracts.*

The publication of the monthly half-sheet, containing information relative to the Bible cause, has been commenced, pursuant to the intimation in the last Report. Some unavoidable difficulties have prevented its appearing with exact regularity; but it is believed that these difficulties will be entirely obviated after a season, and that no material injury will result from them.

The Board have been much gratified to find that these Extracts are highly acceptable, and that the benefits expected from them are likely to be realized. The information thus diffused is calculated to excite, and has already excited, more suitable sentiments in relation to the great work of circulating the Holy Scriptures.

#### *Claims of the Society on the liberality of the Community.*

The claims of the American Bible Society on the liberality of the community are not diminished, but increased. New Auxiliaries have been formed and are forming, many of which require to be fostered and aided by the Parent Society in their infancy, whatever may be their eventual strength and ability. There is a

probability that the American Bible Society will have access to various regions where Scriptures in the Spanish language may be very extensively introduced; and before the next anniversary, it may become a matter of duty to adopt a measure which is now under consideration, the procuring of Stereotype plates of the whole Bible in Spanish. For these purposes, very considerable means will be requisite; and the Board rely, for those means, on the providence of God, and the gifts of the liberal and the pious. They are confident that such reliance will not be found to be misplaced. The single object of the American Bible Society to increase the circulation of the Holy Scriptures, without note or comment, is one in which all may and all should unite. For, in the words of the excellent President of the Russian Bible Society, "the Bible is a book necessary for all times, for all classes of men, for all minds, for every age, for every disposition, and for every occasion in life." And it becomes every real philanthropist to wish success to the efforts for spreading the sacred volume, and to engage in them, because, by that volume, men are instructed and influenced to discharge their various relative duties, and to attend to their own highest interests. Such should be the wishes and the engagements also of every genuine patriot, because where the truths of the Bible are known, and its precepts are obeyed, there the government of the country will be the most stable, and it will have the fewest offenders, and the most peaceable and deserving citizens. Such should be the wishes and the engagements also of every Female, because the Bible is "the charter of her sex against degradation and oppression;" and they who are blessed with it, and who owe to it especial obligations, should be ever anxious that others may partake of all its benefits.

Such should be the wishes and the engagements of every Christian; and when he finds that the Bible affords him reason for new gladness in the day of his prosperity, that it sheds a cheering light

around him in the night of his adversity, that it yields him unfailing consolations even when the storm of wo has left him only the wreck of his earthly hopes and prospects, that it deprives death of its terrors, that it makes him joyous in the expectation of a blissful eternity; when the Christian finds the Bible thus blessed to himself, verily all his Christian sentiments and principles should induce him to exert his best ability, that his fellow-men may possess the invaluable Book, and for this purpose to give liberally, according as the Lord has favoured him.

#### *Foreign Bible Societies.*

Nine or ten pages of the Report are occupied with a summary view of the progress of the Bible cause in other countries. The principal facts are selected from the seventeenth Report of the British and Foreign Bible Society—an interesting document, of which we gave a copious abstract in the fourth number of our last volume.

#### *Conclusion.*

In the conclusion of their Report, the Board of Managers renew their devout thanksgivings to Him who has given the Scriptures to our race, and who has excited His people to the labour, and so astonishingly blessed them in the labour, to impart His book of truth unto all lands.

Only a few years have passed since a flood of infidelity was poured on the world. The arts of sophistry were employed, the vilest calumnies were uttered, the blackest falsehoods were invented and published against the truths of God. This was more terrible than the primitive persecutions, for though they hurried the Christian to death, they yet suffered him to die with hope. This was more terrible than the darkness of ignorance and superstition; for that darkness, while it hid the path of safety from the victim, also prevented him from seeing any ruin which was sure to overwhelm him. But infidelity endeavoured to tear from his bosom the hopes which were twined around his heart, and to show to him the precipice where he stood, and the pit of despair at its base, and then to plunge him into the abyss. **THE SPIRIT OF THE**

**LORD HAS LIFTED UP A STANDARD AGAINST THE ENEMY.** The Christian world have been influenced to deeds worthy of their religion, and to efforts of unexampled magnitude. Millions have combined in the noblest associations. Bible Societies have been formed and multiplied, so that they are found in all quarters of the globe. Revenues of a vast amount are annually raised and expended. And that Gospel but lately so decried, that Bible but lately so opposed, is sent far and wide over the earth, with amazing and with increasing success.

Who will not say, in relation to all this, **THE LORD HATH DONE IT, AND TO HIM BE GLORY.** Who will not praise Him for His love, and mercy, and power manifested in this work? Who will not become a worker with Him, and deem it very high honour to be instrumental to promote God's cause, and to help to confer on his fellow-men, who are destitute, the inestimable benefit, the volume of the Scriptures? Who will not toil for Him, to whom all are under incalculably great obligations, and by whom even a cup of cold water given to a disciple will not be forgotten? Who will not join in those efforts which assuredly shall prosper, the efforts of Bible Societies? The consciousness of having a share in them will mar no pleasure of life; it will not distress the heart with grief, nor disturb it with forebodings. It will be felt with joy, even should the toils be most severe and protracted. As we all have seen, in the case of our departed President, such a consciousness will avail much to cheer and fire the soul, even amid the languors, and feebleness, and pains of old age. And one of the remembrances which we will choose to have on a death bed, and at the judgment-seat, is, that we have been zealous, and active, and faithful for the circulation of the Holy Oracles among men. The Managers desire that they themselves, and their fellow-members of the Society, may be enabled aright to discharge their duties while this short and hasty life continues. They humbly pledge themselves to unwearied exertions, rely-

ing on Divine assistance; and they commit themselves and the Society, and all those engaged in the cause throughout the world, to Him whose power is measureless, whose promises are full, and

whose faithfulness is sure. “*Let the beauty of the LORD our God be upon us, and establish THOU the work of our hands upon us, yea, the work of our hands establish THOU it.*”

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## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

Our advices from our various Missionary stations are as follows: from *Union*, to the 13th of April, from *Harmony*, to the 22d of the same month, from *Tuscarora*, to the 10th of May, and from *Seneca*, to the 5th of June. Extracts from each will be given under their appropriate heads.

#### UNION MISSION.

##### EXTRACTS OF LETTERS.

*Rev. Messrs. Vaill and Chapman, to the Domestic Secretary—Jan. 21, 1822.*

VERY DEAR SIR—We feel it to be our duty frequently to address the Board on a subject which, in our view, affects the vital interest of the Mission. Little as we doubt that under all our embarrassments we enjoy the sympathy and the prayers of our friends, still we have difficulties to encounter which none but ourselves can realize.

We are willing to wait the set time of God to favour the heathen in this land, but this ought not to lead the Society to conclude that we are willing to dwell here merely to witness the needless, fruitless, wars which the Indians may feel disposed to carry on, without having power to communicate the smallest good. Were our lot cast in some foreign land, where no civil influence or authority could be extended—where the savage had nothing to fear, or the missionary nothing to expect, from the powers of government, we might at once say within ourselves, Our work is before us: though the time be long, wait for it: though the Indians fight and devour one another, there is no influence on earth by which their quarrels can be suppressed, or the career checked. But, Sir, our situation is not so. Our rulers have done much to bind the natives in firm friendship to the government.

They have concerted measures to better their condition. In a word, our rulers have become benefactors to the Indians.

Is it not then to be expected, that they will do much to pave the way for the easy access of missionaries to them? Is not Congress expecting much from those whom they have made stewards of the public bounty? Is not the ground on which their appropriations are made, that schools be opened, children collected and taught useful arts? In such circumstances, may not the missionary make a solemn appeal to government? May he not say, “Our way is hedged up by wars—You have made us stewards of the public munificence—You have sent us forth to civilize the savage mind?”

While we thankfully acknowledge your disposition to protect us, and your confidence in our integrity, may we not in return cast our eye to the honourable council that forms a general superintendence over the Indians, and pray for help? May we not say, “Your red children are fond of war; not only do they love to chase the buffalo, but they thirst after blood, and find easy occasions for quarrels? Nor are they satisfied till they have much plunder, and many scalps.” These things throw obstructions in our way, which we fondly hope it is in your power to remove. Our petition, therefore, is, that our respected rulers, whose prerogative it is to

guide our national affairs, will use their exertions to prevent these wars.

In speaking on the evil consequences of war in regard to missionary exertions among the Indians, we have only to exhibit the state of an army in actual campaign. Suppose the army obliged to eat and sleep under arms, expecting the enemy upon them every hour. Is this the time to preach the gospel? Are their minds prepared to hear it? Let us present the case in a light still more distressing. This army is destitute of provision, of clothing, of shelter, of ammunition, suffering hunger and cold; yet we will go farther, and consider this army as already besieged. Is this the season to sow the good seed?

Now the Osage people are this army; what one feels they all feel. The panic of fear pervades every bosom at the same instant. There is but one movement throughout a whole village. The little child startles at his shadow. In this state of agitation, they are unprepared to receive instruction. They are like the troubled sea; and who would cast his net in troubled waters? Under the influence of such fears, how far are they from listening with a tranquil mind to the still small voice of the gospel. Is this the time to teach a pagan people the religion of Jesus, to them a religion entirely new? Is this the time for them to think, or to give attention? The time for you to gain a hearing? or the time for them to trust their children out of their sight? If you have war council, and they wish to go to war, they will listen. If you have peace council, and they wish for peace, they will attend. But the gospel of peace passes their understandings. Only, therefore, when their minds are composed, can they be expected to listen at all to the glad tidings of heaven. We know that Christ is able to say to these dry bones "live!" We know that he can say to these pagan Gentiles, dead in sin, as he said to Lazarus, "Come forth!" But the means must be used. Faith cometh by hearing. And does the Apostle ask, "How shall they hear without a preacher?" We subjoin the solemn interrogations,

how shall they hear, believe, and be saved, unless the preacher is able to gain an audience? The Indian knows not the benefit designed for him. Can it be expected that he will raise his grovelling thoughts to contemplate subjects which concern his soul, while his mind is bent on schemes of plunder and destruction, and while he scarcely knows that he has a soul? In addition to this, we ask, what has a more direct tendency to demoralize any people, however improved, than war? And what is the effect of war among savages but to rivet the chains of ignorance by which they have so long been bound? Its influence is directly opposed to every effort made for their civilization, and nullifies every exertion. Is the time of war the time to introduce the gospel, or to convert the natives? We appeal to fact: has the instance ever been known when the gospel has been successfully dispensed at such a time? The Delaware christian Indians, through the constant aid of their teachers, were preserved from falling when the war broke out, but they were instructed and converted in time of peace. At what period of the world did the Son of God make his appearance on earth? Was it not when the nations were at peace that he chose to publish the great salvation? But argument is unnecessary to prove a point so plain, that a state of war is entirely unfavourable for establishing the religion of Jesus in a pagan nation.

The great question then arises, is there no remedy? The gospel is indeed a remedy when it takes effect. To take effect, it must first be published. To be published, you must have access to the people. Now, what aid can the government lend the missionary in gaining access to the Osages? Can nothing be done to still the noise of war? Nothing to bury the hatchet, and prevent its being again taken up?

On this subject we observe—by kind influence the government is able to do much. In the remote corners of the land this influence is to be felt only through the medium of agents appointed by the government to advise the In-

dians in their difficulties, and aid them in their councils. It is of vast importance that these agents be men of integrity, prudent men, who are able to manage Indians. Over no tribe may a good agent have greater influence than over the Osages. Feeling that they have attention bestowed upon them by the President of the United States, their confidence in him will be great, and their regard to his will implicit.

The next thing necessary is, to regulate the trade with them so strictly that they may not be imposed upon, and excited to jealousies by unprincipled and corrupt traders. The evil of such traders is every day felt among the Osage people to their hurt. We notice, 3dly, that measures ought to be taken to encourage the settlement of intermediate portions of the country by a respectable white population. This forms a kind of bulwark around the Indians that greatly checks their love of fighting. Through fear that they shall incur the displeasure of government, the Indians in this country are afraid of our troops.

4. Concerning the propriety of forbidding Indian wars, we do not wish to speak strongly. We only give it as our opinion, that the tribes in this country might be kept from war. Had the garrison the power to forbid the Cherokees from crossing the Illinois, to fight the Osages, they would not dare to come. They *have been* prevented, in time past, and might easily be prevented at any time. As to the Osages, we know that they wish for the interposition of government to aid in keeping peace. They never will go to war again if the President tell them not to do it.

Before we close, we are compelled to express our views of the measures of government in sending the different tribes from the east into this wilderness, so remote from the seat of moral and civil influence. This system evidently has a tendency to keep the Indians, thus located near each other, in perpetual quarrels, for the emigrants no sooner arrive in this country than they begin to covet the

pleasant land of the native proprietors. First they covet, then encroach, then quarrel. Contest follows, and blood is shed. Nor does this satisfy. They want the land. This system disperses abroad those who in order to receive the benefit of civilization ought to live compactly. It encourages their roving disposition, and opens for them a wider field for plunder and mischief. It diminishes the force of laws upon them, and instead of taming, it has a direct tendency to make the wild part of the nation, the only part who love to wander, more unsettled in their habits. And what is immensely weighty, it greatly increases the labour and expense of improving their condition by means of schools and religious instructions, and delays the day of their deliverance from pagan darkness.

It will be seen, by what we have said, that our views extend not only to the termination of the present war, but to the means of preventing the recurrence of the evil. We cannot too strongly depict the bearing of this evil on the mission at any period of its operations. Let it be one, two, or ten years, and war break out, can it be expected that the Osages will not summon their youth away from the peaceful shades of the mission, to engage again in scenes of plunder and death? Behold, then, the awful suspension of missionary labour. The pupil is torn from his teacher. The expense of years is lost. The evil cannot be repaired. We then look with earnest eyes to the venerable Board to use their influence. We look to all the friends of the heathen to exert themselves in behalf of these Osages and of those conflicting tribes. Is there nothing to be done at home? Must these poor savages wade through seas of blood, before the eyes of those who come to publish peace and salvation? Must the missionaries of Jesus dwell in this land of savages only to be perplexed by Indian wars? Pray then, labour then, ye friends of Christ, that the hatchet may be buried, and peace established on a basis that cannot be moved, and that a great and effectual door may be opened unto us.

*Rev. W. F. Vail to the Domestic Secretary, April 13, 1822.*

In a letter dated 2d March, we gave notice concerning a draft given to Mr. Moore, a labourer, who expected at that time to go immediately to New-York. He has been disappointed about getting down the river, in consequence of the low state of the water, it having been a dry season in this country. Since the spring has so advanced, he has concluded to tarry another year. This, therefore, will not be presented.

We had prepared letters and the journal for January and February to send by Mr. Moore. These are still on hand, and will be forwarded by the present opportunity. The bearer of this to the Post Office below, is Mr. Philbrook, formerly a merchant in New-York, now sub-agent to the Osages under governor Miller. This is the second tour he has taken into this country within three months.—The first, to see if the Osages would make peace; the second, to give the result of the governor's negotiation with the Cherokees. I have not time to give a long detail of the steps which have been pursued. Let it suffice to say, that in a letter now in hand, which I shall forward by this opportunity, I have given the views of the mission concerning the situation of the Osages. In these views I am more than ever confirmed. Of late we have been very frequently among this people. We have seen their poverty; and the present week we have been among them with Mr. Philbrook, and have heard their entreaties to government to stop the war. They say they want peace, because when they go to war they injure the white people, and because by continuing the war, they shall displease their great father, the President, whom they hold fast by the hand. But the Cherokees are not yet disposed to a peace on the terms which the Osages propose. It is understood that the governor has written to Washington to ask liberty to compel the parties to a peace. They may be easily hushed if the government think best to interpose. On the whole, the pros-

pect of immediate peace is not great. It may be brought about within six months. The Society at New-York, we hope will make inquiry, whether any thing, and what, can be done at the seat of government to bring better times to the poor distressed Indians. At our last interview, we laid before the chiefs the probable safety of their children at this place, seeing the enemy were restrained from coming here, and urged them to trust their children here. No, they cannot tell what will befall them. At present this is a land not only of darkness, but of confusion. The whirlwind of the Lord has gone forth, a grievous whirlwind. It is a tempestuous time. The poor Osages, instead of enjoying the fruits of your beneficence, are driven to and fro, and all at their wits ends. Yet the family are not discouraged. Prayer is here offered without ceasing, as we trust it is in all the churches, for more glorious days. And sometimes we have been so blessed with a supplicating spirit, that we have almost concluded that the darkness is past. God is able to bring light out of darkness, and to cause brightness to arise in obscurity.—We have had great trials, because we have needed them. May we have strength, that we may labour and not faint in the day of adversity.

The health of the family does not materially differ from what it has been for several months past, except that of brother George Requa, who is at present laid aside by indisposition. His health is at best feeble. Our mill business is proceeding with a good degree of activity. Five sawyers are making plank, and brother Redfield, with Mr. Ransom and two men, getting out timber. We conclude that the Board wish us to stock the plantation as soon as possible. If we do this, it will be necessary to purchase a number of cows in addition to those already in our possession. Three hundred dollars may be laid out to the best advantage.—The price of cattle is high in this country, which makes it expensive purchasing beef, and it may be raised without much expense.

*Mr. W. C. Requa to his friend in New-York—February 3, 1822.*

I live at present among the Osages, at one of their villages about fifty miles from Union. This unhappy people live in low huts, covered with long grass or flag, but so badly put together, that they leak considerably in a storm of rain.—They have very little furniture, merely a few pots or kettles in which they boil their provisions. The art of cooking their meat in any other way than boiling, is unknown among them, except roasting it on a stick before the fire. They have very little variety in their food. Wild game, corn, dried pumpkins, and beans, constitute about all on which they subsist. With this, however, they are contented. They have wooden bowls, out of which they eat, drink, wash themselves, and clean the dirt and filth about them. Neatness and cleanliness are qualities of which they are totally destitute. Their meat which they bring home from the chase, is generally covered with blood and dirt; yet I never knew them to wash it before it was cooked. Their pots and kettles they rarely if ever clean. This is merely a specimen of their defilement and uncleanness. The half has not been told. I could give you an account of their lewd and immodest conduct.—Let it suffice to say, that Chastity and modesty are not known, or very little regarded by them. They have little or no sense of shame.

The writer proceeds with a description of the persons and dress of the men and women, which we shall here omit, as a similar account was published in our last volume. He then proceeds as follows:

All the laborious operations are performed by the women. They build their houses, cut and carry the timber and the fuel. They dress all the skins, and make mocasons for themselves, their husbands, and their children. Indeed, all drudgery is imposed upon the female sex. You would do well to remind the pious females of your acquaintance of this fact. Tell them how their sex is oppressed and disgraced in this savage

country. It may stimulate them to greater exertions in behalf of this unhappy people. It may excite a spirit of prayer for the conversion of the heathen. It may influence some to form societies to aid those servants of the Lord who are already in the field, and to send others to this interesting work. Should the “good tidings of great joy,” through their instrumentality, reach the hearts of these ignorant and deluded children of the forest, would they not invoke the blessing of heaven upon all who should have aided in rescuing them from the bondage of sin and of death.

The moral darkness in which this people are involved, is greater than has yet been communicated to the christian world. It has been commonly reported that they worship God, and acknowledge him as the great first cause of all things. This, however, will, I believe, be found to be a misrepresentation. From the best information I can obtain, it appears, that they are an idolatrous race, and that they worship the sun, the earth, the moon, the thunder, and the stars. They worship these creatures of God as creators. If asked who made the sun, moon, earth, &c. they cannot tell. Hence it is evident that they have no knowledge of **Him** who made the heavens and the earth, and all things that are therein.

Oh, how apt is the human mind to forsake and forget what is right, and to learn and remember what is wrong! How apt to forget the God who made and who governs all things, and to worship the creatures of God, or the workmanship of men's hands! The Osages will rise in the morning before the day dawns, black their faces with the earth, look towards the rising sun, and, with an affected air, pray sometimes until the sun has risen. But their gods are not able to change their hearts, or put right spirits within them. It is no uncommon thing to see them start, immediately after their morning devotion, on some mischievous and atrocious expedition; perhaps to murder some of a neighbouring tribe, or steal their substance. I will mention the following as an instance of their readily

learning that which is sinful, and their proneness to do evil. Many of them are playing cards around me while I am writing, and are uttering, in broken English, the oaths which are so commonly uttered at the card table. Both the card-playing and the profanity they have doubtless learned from the traders, who pass much of their time in the village.

How gladly would I tell them the nature and evil of sin, and point them to the Lamb of God who taketh away the sins of the world! But as yet I have learned but little of their language, and am not able to instruct them except by example. In consequence of not having an interpreter in our family, we have laboured under great disadvantages, and have not been able to prosecute the study of the language with much success. The collocation of words in their language is so different from ours, that it will require some time before we can converse with them intelligently and with ease. Our best prospect of success is in teaching to their rising generation the English language, and in communicating to them information and instruction through that medium.

You will probably say, that in giving an account of the manners and customs of this people I have presented only the dark side. It is true; but I have not presented the whole of that. I will now mention some things which are laudable and worthy of the imitation of all men. First—They are kind to each other. If at any time some have been more prosperous in hunting than others, their doors are opened, and the destitute are invited to enter and partake. They also frequently send provisions to the lodges of the wretched, the widow, and the fatherless. Secondly—They are very hospitable and kind to strangers who are not their enemies. They are especially hospitable to white people. The moment a white man enters their village, he is invited from one cabin to another to partake of their simple fare. One of their principal chiefs told me, that whenever I came to his village, his house was my home, and that I must consider myself

at home; and added, that when he came to see me, he should make my house his home.

## JOURNAL OF THE MISSION.

*For January and February, 1822.*

*Tuesday, January 1, 1822.*—Our time of rising at this season is half past five. We breakfast and attend family worship before sunrise, and then proceed to the various labours of the day. A new year has commenced. As we have entered upon it not knowing what vicissitudes the mission has to pass through before its close, may we renewedly give ourselves to the work and to the Lord.

*A day of Fasting and Prayer.*

*Friday January 4.*—Dr. Palmer went this morning to visit a man who had been shot through the leg. This day has been set apart by the family as a season of fasting and prayer, that we might set ourselves to seek the Lord, be humble before him for our sins, and commence this new year with greater engagedness. We have interceded in behalf of the Osage people. Particularly have we prayed that God would soon open a door for our usefulness, and cause us to see some fruit of our labour.

*Saturday, January 5.*—Sister Vaill has this day presented a daughter to the mission. The mother and babe are apparently doing well.

*Return of Messrs. Chapman and Requa.*

Brothers Chapman and William C. Requa, arrived this evening from Harmony, after a journey of five days. In going and returning, they have, as usual in these countries, been obliged to lie in the open air; but have been preserved from danger. On their way forward, they were robbed of two blankets, by two Indians. On arriving at Harmony, they found the mission distressed with sickness, and were soon called to unite in lamenting the loss of brother Seeley. They have collected a dictionary of about two thousand words, and made some advances towards a grammar. Brother C's health has, however, been critical, and this has interrupted his studies. Brother R. journey-

ed as far as Franklin, on the Missouri, 180 miles beyond Harmony, to procure money for the mission, but did not succeed.

*Lord's Day, January 6.*—A new year's Sabbath and communion season. The subject, *Redeeming the time*. More than usual desire was felt by us all, to begin this year with God.

*Concert of Prayer.*

*Monday, January 7.*—Called once more to unite with the thousands who love to pray for the heathen. What an animating hour is this concert! A union is formed which binds the most distant labourers, and which makes those who have never seen each other, feel that their hopes, their aims, their views, are one. May this union increase, till all hearts and all tongues shall be employed in this glorious work; until every nation and every land shall feel the blessed influence of the gospel.

*Lord's Day, January 13.*—Sweet day of rest to weary minds is the Sabbath. We have been reminded this day, that, if God be for us, none can be against us. May we never cast away our confidence in God.

*Visit to the Osages.*

*Monday, January 14.*—Mr. Philbrook, sub-agent, has gone up to the Osages, in the name of governor Miller, to make further efforts to bring about a peace.

*Tuesday, January 22.*—Agreed that brothers Vaill, Chapman, and William C. Requa set off to-morrow morning to visit the Indians, and that brother Requa continue among them for a season, to promote his knowledge of the language.

*Friday, January 25.*—Brothers Vaill and Chapman returned from their tour among the Indians, leaving brother Requa to live among them. They carried over two Bibles for the two principal chiefs. Thus the word of God is given over to the Osages, accompanied by our prayers that it may have free course among them. Mr. Philbrook returned with the brethren, and will lodge at the Mission House to-night. He has been labouring for several days among the people to effect a peace. At first he found Clas-

more much warped by the ill advice of a trader from Missouri, and he had well nigh concluded on removing with many of his people. It was some time before he could prevail on the old chief to listen to his talk. Tally, the second chief, remained firm, and used his influence to bring all the warriors to agree to have peace. There is, on the whole, much animation among them in prospect of better times. Tally's arguments are worthy of record. He said, "The war has made us poor enough. We ought not to pursue it any longer." Again—"I do not want to live always with *my thumb on the cock of my gun*." He asked whether the Americans were at war with any people. On being told they were at peace with the whole world, he replied, "The Osages ought to be at peace." He also said, that by continuing the war, they should displease their great father, the President. This argument has perhaps more weight with the Osages than with any other Indians. As yet, they continue loyal, and want nothing but more particular attention from our rulers to make them do the things that are right. A good agent among them we consider indispensable to their prosperity. May the government which they love, and to which they look for help, attend to their wants.

*Interpreter.*

*Saturday, January 26.*—Mr. Philbrook left us this morning on his way to the Cherokee nation with the terms of peace. May God bless his endeavours. Charles Donne has gone to the governor to receive the appointment of interpreter to the nation. We have sent a request to have him stationed here.

*Lord's Day, January 27.*—Brother and sister Vaill presented their infant for baptism. She is named *Asenath Colt*. May the parents be enabled to bring up the child in the nurture and admonition of the Lord.

*Friday, February 1st.*—Received a visit from an Osage. He came to have an axe mended. He brought his deer skin to pay for the work, and appeared much pleased when he came to see how the work was

done; probably he never saw the like before.

*Indian Encampment.*

*Saturday, February 2d.*—The Indian who came yesterday, gave us to understand, that a large hunting party were encamped not far distant, in which were several chiefs. Brother Chapman found his health so much improved, that he set off this morning to be with the party a few days.

*Lord's Day, February 3d.*—We have reason to bless God that amidst our trials, we have precious seasons of revival; God has not left us to discouragement. To day have we dwelt on the means of keeping religion alive in our hearts.

*Monday, February 4th.*—At the Monthly Concert, this evening, we proposed to set apart another day of fasting, in special reference to the war, and to the present attempts to bring about a peace.

*Wednesday, February 6th.*—In setting apart this day for prayer, we have found great enlargement at the throne of grace. We think we can say it has been a most precious season to our souls. God has enabled us to plead for the restoration of peace and the salvation of these poor deluded Indians. We have committed them to his compassionate care; in his hands we leave them. “He doeth according to his will in the army of heaven, and among the inhabitants of the earth.”

*Friday, February 8th.*—Last night brother and sister Redfield lost their infant. Thus the fond hopes of these dear friends have been blasted. May they not be in bitterness for the loss of this their first born, but may they feel that He who gave, has a right to take away.

*Visit from Clamore and other Chiefs.*

Brother Chapman came in from the hunting party, with Clamore and several other Indians. He found them much more filthy, particularly in eating the entrails of animals, than we have witnessed at the village. Let us rather pity than despise them, on account of their lone and degraded condition. Instead of worshipping the Great Spirit, as we supposed, from their frequent use of the word Woh-kun-dah, which we were told

meant the Great Spirit, we find that they have four principal deities, viz: the sun, the moon, the earth, and thunder.

To each of these deities they apply the word Woh-kun-dah, to express the divinity and providence of each. The sun, they say, is God, because it gives light, warmth, and fertility. The moon is God, because, as they imagine, it presides over the propagation of mankind, and of animals. The earth is God, because it nourishes and supports them. And thunder, they say, is God, because it causes rain. Besides these, they have many inferior deities, the number and names of which we have not yet learned. On the whole, we conclude that they have no correct idea of the one Supreme Being; and that they are a people given to idolatry. They have no images, but they have what is called their *medicine bag*, a collection of curious and strange things, which they hold sacred, and consult on solemn occasions. This is a kind of oracle. They do not appear to worship it, yet they place great confidence in it. May the sun of righteousness soon shine on this benighted people.

*Saturday, February 9.*—The Indians who came yesterday, left us this afternoon, after a very friendly visit. It was diverting to see the tenderness of a young chief towards his new married wife. The weather being cold, and the wind in their faces, he placed her on the horse, with her back towards the horses head, and then tied a bear skin over her. Thus guarded, she rode off as happy as a queen. The old chief upon going into the school, expressed the highest satisfaction on seeing the children at their books, and seemed desirous to have the times such that he might send his children.

*Erection of Mills, &c.*

*Monday, February 11.*—Commenced the work of building mills. We have been greatly delayed in this business, in consequence of not being able to procure sufficient help. The unavoidable hindrances which we have met with in building, are many.

*Friday, February 15.*—Find ourselves too weak-handed to accomplish the work

before us, both in erecting buildings, and raising sufficient crops for next season. Therefore, resolved that brother George Requa undertake a journey in pursuit of help, and that he be authorised to hire six men, and purchase several axes, of which we are much in want. Brother Requa's health has been feeble, and it is hoped the tour may be beneficial. Brother William C. Requa returned yesterday from the village, after an absence of three weeks. He has been treated with kindness, and enabled to make advances in the language; but he says their manners are more rude, and their habits more filthy than one would suppose from tarrying a night or two with them.

*Saturday, February 16.*—The Indian who came on Thursday, left us to-day, apparently much pleased with the articles which we gave him as a reward for his services in helping brother William home. He is a noble looking youth, and has excited much interest in the feelings of the family.

*Wednesday, February 20.*—We have this day brought back our Boat which was lost last summer. The Brethren went down on Monday, and found it again missing. From the facts that Mr. Barber, at the trading house, had lately lost nine horses, supposed to be stolen by the Cherokees; that Indian tracks were discovered around the boat; and that the cable was untied and stolen, we conclude, that the same Indians who stole the horses, took this rope, and let the boat drift. She was found a few miles below, on a sand bar. We have many trials, but a merciful God gives us resolution.

*Thursday, February 28.*—Have brought down a boat load of corn from Revoir's place. Since this corn was gathered last fall, much of it has been stolen and destroyed by the Indians.—We have had no means of getting it home until since the water has risen in the river. By agreement, we pay for no more than we receive.

#### *Effects of the War.*

We continually feel the effects of the war. The people on every side feel it.

The Indians feel it in a still more lamentable manner. We sincerely hope that neither our trials, nor our want of success, will discourage our friends in a christian land. It is a dark cloud that hangs over us, but God is able to bring light out of darkness, and good out of evil, and to make the wrath of man to praise Him.

#### GREAT OSAGE MISSION.

Our latest letter from the Superintendent and Assistant of this Mission, is dated on the 22d of April. It is confined principally to business, not immediately interesting to the public. The family were in usual health; their general improvements were carried forward with industry, and their School was gradually increasing.

We have been favoured with the perusal of a letter from Miss Woolley to her friends in this city, from which we select the following passages :

*March 3, 1822.*—This day Father Dodge delivered a sermon to the Indians, from the 1st of Genesis, on the creation of all things, the fall of man, and the promise of a Saviour. The Indians gave good attention to the discourse. One of them named White Hair, whose locks are literally whitened with age, bowed his head at the close of almost every sentence. After the exercises were closed, the Indians said they liked the sermon, and believed it to be true.

It is one year this day since we, as a family, met in the city of New-York. Three of our number have gone to the land of silence; but their spirits, I trust, are rejoicing round the throne of God. We have abundant cause to sing of mercy and of goodness. Our health has been restored to nearly its former state. Surely, in the midst of deserved wrath, our God hath remembered mercy. May he keep us humble, watchful, and prayerful unto the day of his coming.

*March 30th.*—We have this day, re-newedly entered into covenant with our God, and pledged ourselves to be his for ever. We have commemorated the dying love of the Saviour for the first time as a Missionary Church. In organizing the Church, the brethren have adopted the Presbyterian form of government. Bro-

thers Newton and Bright have been solemnly set apart as ruling elders. May God shield them from the enemy of souls, and make them faithful in the discharge of their duty.

*April 2d.*—Our family now consists of eighty persons. In our School, we have sixteen Osage children, who are making pleasing progress in their learning. Some of them can spell readily in words of two syllables. I have under my care, three fine little girls, the oldest seven years of age, and the others about three. They begin to speak English a little, and can understand all that is said to them. We have also a Sabbath School; most of the hired men attend it, and appear quite engaged in their studies.

We have a garden of four acres fenced and ploughed. A part of it is planted, and several kinds of seeds are up. The brethren are preparing to plant forty acres of corn. They are also engaged in erecting a grist-mill and saw-mill, about a mile below us; and the latter they expect to put in operation in the month of June. Our labours are arduous, and our situation responsible. Pray for us, that we may be strengthened to a faithful discharge of our duty.

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#### JOURNAL OF THE MISSION.

##### *For the Month of December.*

*Friday, Dec. 7th.*—This morning brothers Dodge and Newton set out for the Missouri, to purchase cattle, hogs, potatoes, seed, corn, meal, &c.

*Saturday, Dec. 8th.*—Put up this evening at the first house we came to, and were kindly entertained. Until we arrived here, we had not seen a human being after we left home yesterday morning.

*Lord's Day, Dec. 9th.*—This morning we started very early, and rode about 3 miles to the place where brother Dodge had an appointment to preach. The people collected about 12 o'clock, and heard the discourse with attention.

*Monday, Dec. 10th.*—Rode through the snow this day to Fort Osage. We put up with Mr. Sibley, and delivered and received some letters.

*Thursday, Dec. 11th.*—The weather is very cold, and we give up the idea of transporting potatoes at this season of the year. Mr. Sibley offers to make us a present of a load of them in the spring. We rode down the river some distance, and put up for the night.

*Wednesday, Dec. 12th.*—Rode to Renoks, where brother Dodge had appointed this evening to preach, and brother Newton proceeded about 15 miles down the river on business.

*Friday, Dec. 14th.*—We returned to Fort Osage, and put up again with Mr. Sibley, where we were treated with much attention and kindness.

*Saturday, Dec. 15th.*—Still at Mr. Sibley's. The weather continued very cold and uncomfortable; we concluded to stay until the beginning of the week before we return home. Heard from our family by the arrival of brother Requa, who is on his way to Franklin. He states that our sick are all regaining their health.

*Lord's Day, Dec. 16th.*—This day held public worship at the house of Mr. Sibley. A number of people came together, and brother Dodge preached from Hosea, ix. 5. *What will ye do in the solemn day.* The audience were attentive.

*Monday, Dec. 17th.*—The weather continues very cold, and we remain still at the Fort, not thinking it our duty to travel on the Prairie until it moderates.

*Tuesday, Dec. 18th.*—This day we conclude to start for home. The weather is so uncomfortable, that we find it not convenient to transact the business for which we came; but we have agreed with a man to bring us, within a few days, a wagon load of Indian meal, and a drove of swine. We rode to day about 15 miles.

*Thursday, Dec. 20th.*—Arrived this afternoon at our Station, and found the Mission family in good spirits, and recruiting in health.

*Saturday, Dec. 22d.*—This day we finished our kitchen, which is calculated not only for cooking, but also for our dining room for the present.

*Tuesday, Dec. 25th.*—This is a day which has been observed by a great part of the christian church, in all the christian

era, as a day of joy and of thanksgiving. We have devoted it to this solemn use. We collected together at 11 o'clock for public worship, at which time a sermon, adapted to the occasion, was delivered by brother Dodge. This day was pleasant and fine, and health had so far returned to the family, that all but two were able to be present at the service.

*Thursday, Dec. 27th.*—This day brother Requa returned from a journey to Franklin, and brought letters from our eastern friends, among which, we had one from the Board in New-York, which gave us much satisfaction. Received a visit from White Hair, the principal chief, and some other of the Osage Indians. Brother Montgomery has concluded to devote his house for the present, to accommodate a school. Of course we informed White Hair, that we were ready to receive some of his children. He replied that the chiefs and the people were not come in yet from their hunt, but would be in shortly; and then they would come and see us, and consult upon the business.

*Friday, Dec. 28th.*—Saw White Hair again to-day. He says that the meddling traders who are among them, will be a great hindrance to our success in obtaining their children, as they are scattering the people. It appears evident that there are some traders among them that contrive every plan, and adopt every kind of artifice and intrigue to lead or drive the Indians away from the trading house established by government, in order to gain the trade themselves. White Hair says, he thinks we shall obtain some children, but until these things can be regulated by government, we cannot expect very great success.

*Saturday, Dec. 29th.*—This day our blacksmith shop is fitted for business. This building is 14 feet by 18.

*Lord's Day, Dec. 30th.*—Attended public worship as usual. Brother Chapman preached this morning, and brother Montgomery in the afternoon. Attended a conference this evening. We assembled this day, for the first time, in our dining hall for public worship, and we find it a convenient room for the object. A num-

ber of the natives assembled with us. May the Lord prepare the way, so that they shall not only hear the sound, but understand the import of the Gospel, to the saving of their souls.

*Monday, Dec. 31st.*—This morning brothers Chapman and Requa leave us to return to their Station. May the Lord go with them, and return them in safety to their family. Two of our hired men who came with us from Pittsburgh, and who were sick most of the summer, also left us this morning. This day closes the year. May we be thankful for the favours of the last year, and be prepared for the duties of the next.

In business meeting, Dec. 24th, the following resolutions were passed, viz:—

1st. Voted that the Steward of the Family shall consider it his duty to deal out, from time to time, such quantities of provisions, and other necessaries, as the superintendent of the kitchen shall think needed, and that said steward shall have all articles dealt out to him by the Accompant.

2d. Voted that Wednesday afternoon shall be the time for supplying the Steward, and that every third Monday be the day for accommodating all the members of the family with such necessaries as they may require. And that the store house shall not be opened upon any other day, except on some particular emergency.

3d. Voted, that the Accompant shall consider himself bound to deliver out all articles both to the Steward and the other members of the family, and to render a strict account of the same.

#### TUSCARORA MISSION.

*Rev. Mr. Crane to the Domestic Secretary—May 15, 1822.*

Since my last, our meetings on the Sabbath have been well attended. I have commenced preaching twice on the Sabbath, and I find the Indians disposed to be more punctual in their attendance at church than formerly. We cannot but hope that the gospel will yet be "the s-

your of life unto life," to many of this people.

The judgments of God continue to spread distress throughout the tribe. Many are sick. Two have been buried since I last wrote, and a daughter of Nicholas Cusick is to be buried to-morrow. This tribe is already very small, and should the work of death continue much longer, they will cease to have a name among the Indian nations. O Lord, in wrath, remember mercy.

It will be considered an important event, that the celebrated chief, *Long-board*, who, two years since, led a party of seventy souls from this tribe into Canada, has returned, with his own and two other pagan families, to live with us again. He has lost most of his children. He appears very friendly, and thanked me for a short exhortation I gave him a few days ago.

We have had no school for some time past, in consequence of the sickness and affliction in the tribe. I have spoken to the members of the church on the subject of keeping their children from the school. There are a few who now attend. Permit me, sir, to entreat you to pray that the Lord would direct us in all our difficulties, and sanctify them to the salvation of souls.

### SENECA MISSION.

#### JOURNAL

From the 1st of April to the 14th of May.

April 1, 1822.—To-day being the monthly concert for prayer, the chiefs met with a number of the people, for the purpose of prayer and singing. These seasons are often improved for the purpose of communicating such religious information as we may possess. And it is very encouraging to mark the attention which is given to the history of other missions. After the exercises of the day, I improved the opportunity of inquiring of one person present, with whom I had lately a very serious conversation, whether he knew of any other persons similarly exercised with himself? He told me that "he did know a few who were thoughtful,

and, as he believed, were really seeking the 'one true and living way;' but he could only speak his own mind respecting them, but that after I had conversed with them, I could best judge for myself." He was then requested to invite his brothers to hold a religious conference with the minister, on Wednesday before singing, for the purpose of giving him an opportunity of ascertaining how their minds stood affected towards the awful realities of another world, as well as of assisting them in their inquiries, "according to the ability which the Lord had given him for edification." He promised to make known my request.

Wednesday, April 3d.—According to the request on Monday, five persons met at the Mission-house, *all chiefs of the nation*, for religious conversation. It is peculiarly calculated to excite our feelings and our prayers, to hear these tawny, but independent sons of the *Forest*, describe their feelings, some of which appear evangelical. As far as it is possible to understand them, through the tedious and often improper mode of communication by an interpreter, one would be disposed to think, that the most of those who were present on this occasion, were serious inquirers after "the truth as it is in Jesus."

Wednesday, April 10th.—We have this day again been called to bury another of the natives, a child of young King's. It is a sickly season among this people. The most alarming disease prevalent with them, is *the consumption*; which is unhappily often hereditary. According to an appointment previously made, Mr. Young opened school with 15 or 16 scholars, on Thursday of last week. Although the chiefs and people generally, appear anxious to send their children, and we believe there are some who will regularly and faithfully do it; yet it is more than probable, that much will not be effected in this way, until we shall be able to see them brought and kept in our family, for which we are not yet fully prepared. And even then, it will perhaps be safest not to calculate too sanguinely respecting the school for a while; knowing as we do, the little discipline which they are in the habit of exercising over their chil-

dren. They have been told to send their children, until our women, some of whom have been sick, shall be able to make further preparation for having them embodied.

*Saturday, April 20th.*—Buried another child of William Jacket, and we shall, no doubt, soon be called to perform the same rite towards the *father himself*; as he now appears to have arrived at the last stage of consumption.

*Tuesday, April 30th*—In compliance with the request of the family, the chiefs met in council at the Mission-house, for the purpose of understanding more fully the plan which we were about to adopt, in taking their children into the family; the duties which would be required of all parties concerned; and the consequences which would necessarily ensue from the neglect of those duties. This was judged highly necessary, that there might be a fair understanding of the subject before hand, and that if any objections were to be made, they must be advanced before we proceeded any further. All things appeared to be approved; and they parted with much seeming satisfaction.

They also agreed at this council, to permit us to enclose a piece of ground in front of the house, for an orchard and pasture, &c. also a piece for meadow, back of the house.

*Wednesday, May 8th.*—Our hearts were gladdened to-day, by the safe arrival of brother Thayer and family, on their way to Cataraugus. It is truly encouraging to see the faces of those who have left their friends and earthly joys for trials and labours among the heathen, “esteeming the reproach of Christ greater riches than the treasures of Egypt.” Oh that we might more fervently “pray the Lord of the harvest to send forth more labourers into the harvest.” For “truly, the harvest is great, but the labourers are few.”

*Thursday, May 9th.*—Attended a council with brother Thayer, for the purpose of reading the talk. The chiefs were then asked if one or two of them would accompany Mr. Thayer to Cataraugus to visit their brethren. They replied, that as it had before been agreed by the chiefs

from that place, to consider this as the great council-fire, where they wish all their spiritual interests should be consulted; therefore, they were of opinion it would be best to send runners to Cataraugus, to tell the chiefs to come from thence, to meet him here, and they would conduct him to their homes.

*Tuesday, May 14th.*—Two chiefs from Cataraugus having arrived, council was held at the Mission-house, and the talk read. The principal chief arose and said that “he was sorry on one account only, otherwise, he was greatly pleased, and very thankful for the talk. One thing, however, was not according to the request which was sent to the good Society, and that was, that they did not say “they were able to furnish one half of the nails and glass.” It was afterwards found, a mistake occurred with myself and interpreter in relation to this matter. In order to avoid any unpleasant feelings, brother Thayer thought himself warranted in promising to furnish these articles, that the buildings might not be retarded.

#### CATARAUGUS MISSION.

*Mr. Thayer to the Domestic Secretary—  
Seneca, May 10, 1822.*

DEAR SIR—Having leisure this morning, I embrace the opportunity to give you some account of our prosperous journey, and safe arrival at this place.

We reached Albany Sunday 12 o’clock; attended church in the afternoon. We put up at Mr. Palmer’s, where we were treated with the greatest respect, and received some presents. Monday morning, as directed, I called on Messrs. Trotter and Douglass, relative to the transportation of the mission goods. They agreed to forward them immediately after their arrival at Albany. We took the stage at three o’clock, and staid at Schenectady that night; started in the morning at six o’clock, and after passing over roads extremely rough, we arrived at Utica a little past midnight. Being but little accustomed to journeying, myself and family were much fatigued, and hardly able to pursue our journey the succeeding day;

therefore went only to Hampton village, eight miles west of Utica, where we spent two nights. I had formerly resided some months in this place, teaching school, at which time it pleased God to excite among my scholars an unusual attention to the subject of religion. It was peculiarly interesting to see those who had been my pupils, now engaged in the things of religion, and saying that under my instruction they received their first serious impressions. This pleasing interview rejoiced my heart, and encouraged me to proceed with renewed ardour in the cause in which I had engaged, trusting in the all-sufficiency of the Saviour, believing that he can make even such a weak and unworthy creature as I am, an instrument of some good to the poor perishing heathen to whom I am going. Friday morning, after uniting with a dear friend in supplicating the benediction of heaven, and singing a parting hymn, we proceeded on the canal, and the next morning reached Weed's basin ; but the boat did not arrive in season for us to take the stage that day, therefore we were obliged to stay at Auburn, seven miles from Weed's basin, till Monday morning. We thought it improper to travel on the Sabbath : attended meeting, and heard three excellent sermons preached by Mr. Mills, one of the Professors at the Seminary. Monday morning left Auburn, and reached Genesee river in the evening. Tuesday was a very rainy day, and the roads extremely bad. We however ventured to continue our journey, and arrived at Buffalo that night. This was a fatiguing day for us and the children ; we all took cold, and were almost sick, but praised be God that we were able to rise the next day in tolerable health, and proceed to this place, which we reached about noon. O, we have great reason for thankfulness that our lives have been spared, and our health in so great measure preserved, on the way, that we have been able to reach missionary ground. Mr. Harris and wife were absent on a visit to Tuscarora. The remainder of the mission family we found in good health and spirits. Mr. Young

soon introduced me to some of the chiefs. They appeared pleased to see a teacher for Cataraugus. Yesterday a council of the chiefs was called, and the talk read to them. They all expressed pleasure on seeing me, and said they thanked the Great Spirit that I and my wife, and my little ones, had been preserved on the way, and that we were brought in safety thus far towards our destined Station. They also said they hoped I would not think it hard if I should be detained here until a general council of them and Cataraugus chiefs should be assembled at this place, as this was the general council fire at which to transact all important business. During the council Mr. Harris returned. We thought proper to leave it to the chiefs to do as they pleased relative to another council. They therefore appointed next Monday, at which time the chiefs of Cataraugus are expected to be here.

*May 11th.*—Yesterday P. M. about 60 Indians met at the Mission house to attend the funeral of Wm. Jacket, one of their best men. After prayer and an address delivered by brother Harris, the procession proceeded from the Mission house to the place of burial, the bell tolling. I think I never attended a funeral where there was more solemnity and regularity. By what I have seen of the Indians in this place, I do think them a very interesting people, and feel very anxious to get on to my station to commence my labours among them.

*Tuesday, May 14.*—Having an opportunity to send this to Buffalo, I must close it in haste. We were disappointed yesterday ; the Cataraugus chiefs did not arrive ; must wait with patience the Lord's time. Being detained here so long, is one of the many trials we must expect. My oldest child is very ill, and appears to be fast declining ; and one of the sisters is quite unwell. The remainder of the family in tolerable health. By the leave of Providence we shall visit Cataraugus as soon as permitted by the chiefs. This day is set apart by the family as a day of fasting and prayer. May the Lord be with us.

## AMERICAN BOARD OF COMMISSIONERS.

## CHEROKEE MISSION.

Our readers are already informed, that MR. EVARTS, the Treasurer and Acting Secretary of the Board of Commissioners for Foreign Missions, found it necessary, in the course of the last winter, to take a voyage to a milder climate, for the benefit of his health. Having passed some time in Georgia, and finding his health improving, he proceeded to Brainerd, where he devoted more than two weeks to the concerns of that interesting mission. Some account of his journey and of his visit at Brainerd, he has communicated in a letter to the prudential committee, dated at Knoxville, Tennessee, on the 29th May. This letter is published entire in the last number of the *Missionary Herald*. We have selected the following extracts, which, we doubt not, will be perused with interest:—

Leaving the hospitable dwelling of Mr. Montgomery, in Jackson county, on Monday the 29th of April, I rode to the Chatahoochy, which is the boundary of lands still retained by the Cherokees. Early the next day, crossing the ferry, I had a pleasant ride in the wilderness, the fields of the few inhabitants on the road occupying but a small part of the way. Before noon, on the first of May, I reached Taloney, and found Mr. Hall, Mr. Parker, and their families, in comfortable circumstances. This station is 46 miles from the Chatahoochy, and 62 from Brainerd, on what is called the Federal Road. It is near a small river, called Talking Rock Creek, and five miles from the Cherokee town of Taloney, which lies off from the road, in a northeasterly direction. I rested here till after breakfast on the 3d, and then set out with Mr. Hall for Brainerd. The intervening time was spent in examining into the affairs of the station. I cannot enter into details here, but would say in general, that most gratifying evidence of the beneficial tendency and good effects of local schools was very apparent.

At evening we reached Springplace, and were kindly received by Mr. Smith, the Moravian Missionary, and by his family. The venerable Mr. Gambold removed some time since to a new station, called *Oogh-gee-lo-gy*; near which place the greater part of the converts under his

ministry reside. I regretted very much that I was not able to see this faithful missionary, in whose company, while on my former journey, I spent one of the happiest days of my life, and for whom the friends of missions, universally, so far as they know his character, feel a sincere respect and a cordial affection.

On Saturday evening, at half past nine, we arrived at Brainerd, having been delayed partly by the heat, and partly by other causes. All was still. As we passed the burying ground, on our way to the mission-house, we stopped and looked awhile upon the grave of Dr. Worcester. The light of the full moon, though obscured by clouds, enabled us to distinguish the place. The reflections, which would naturally arise in the mind, at such a time, you, who knew the man, and the circumstances of his death, and the nature of the union which had subsisted between us, can easily conceive.

We found the mission family in usual health. But few Cherokee children were there, the spring vacation not having expired till the following Tuesday. Mr. Kingsbury had arrived to meet me, by direction of the Committee, the day before. He was accompanied by Mr. Goodell, who had visited Elliot and Mayhew, having made an excursion from the route of his agency, for that purpose. During my stay at Brainerd, my time was much occupied, as you may well suppose, by a great variety of subjects, which demanded attention. Mr. Kingsbury set out on his return, the 20th inst. and Mr. Goodell and myself came away the next morning. We travelled through the wilderness 36 miles, to the Cherokee agency, which is on the south side of the Hiwassee, about E. N. E. from Brainerd. A large tract of land, on the north of the Hiwassee, has been ceded to the United States by the Cherokees, since my former visit. The town of Calhoun, directly opposite to the Cherokee agency, is on a part of this cession.

As the present limits of the lands, occupied by Indians in the southwestern states, are not laid down on any map that

I have seen ; and as mistakes of considerable importance are often made, in regard to the situation of Brainerd, you will excuse me for giving the outlines of the country still reserved to the Cherokees. Though repeated cessions of land have taken place, within a few years past, and though the limits of this tribe are much contracted, yet the remaining territory is supposed to contain at least 10,000,000 acres, which, if laid out in a regular form, would fill a space 150 miles long, and 100 broad, a space larger than the area of Massachusetts, Connecticut and Rhode Island, united. As the form is irregular, however, the greatest length and greatest breadth are more extensive than the numbers just mentioned. From the missionary school in the Valley Towns, under the superintendence of the Rev. Mr. Posey, which is in the south west corner of North Carolina, to the station at Creekpath, on the south side of the Tennessee, in Alabama, is full 200 miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly be less than 250 miles. The greatest breadth is not far from 130, from the mouth of the Hiwassee, in a S. S. E. direction, to the boundary line between the Cherokees and the Creeks. From what has been said it will be seen, on looking upon the map, that the Cherokee country embraces the S. W. corner of North Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee which lies south of the Hiwassee and Tennessee rivers. Brainerd is about 30 miles from the N. W. corner of Georgia, in an easterly direction, two miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek. It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. Augusta is 250 miles S. E.; Nashville, 150 N. W.; Knoxville, 110 N. E.

At this season of the year it was very pleasant travelling. The watershad sub-

sided, so that there was no serious difficulty in fording them ; though, a few days before, the more rapid streams were impassable, and others could only be crossed by swimming. Several travellers, whom I met, had been detained by high water. The forest, though generally the trees are not thick, afforded a grateful shelter from the rays of the sun. The herbage and flowers were in their most beautiful state, having all the freshness of spring, and beginning to show the luxuriance of summer. I am told, however, that flowers in variety and abundance are to be seen in the woods here, from the first of March to the first of December.

The long solitudes were peculiarly agreeable ; in one instance it being 14 miles from one house to another ; and, in three other instances, ten, eleven, and twelve miles. The road from Augusta to Nashville has been a good deal travelled since it was opened through the Cherokee nation, eighteen years ago, though in former years much more than at present. It has been quite an object, therefore, with several white men, who were settled here, and several natives of the country, to furnish food and shelter to travellers. I observed that these establishments were improving, in regard to buildings, furniture, and other things. In two of these houses of entertainment, I found young females, (that is, one in each,) who had been members of the school at Brainerd. Their appearance was neat, becoming, and such as would be thought respectable, at the house of an inn-keeper among ourselves. One of them I remembered having seen in the mission family ; and Mr. Hall was of course well known to her. Supposing that we should need refreshment, she provided tea unasked, and waited upon us in a manner creditable to her hospitality and her education. Several useful books stood upon a shelf, and she said, in answer to my inquiry, that she was fond of reading.

It is very evident that the Cherokees are improving more rapidly at present, than at any previous time. There are more instances of laborious industry

among them every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favourably disposed toward the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what results from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

It used to be said, a few years since, with the greatest confidence, and is sometimes repeated even now, that Indians can never acquire the habit of labour. Facts abundantly disprove this opinion. There are numerous instances among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labour. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labour of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. The current is now setting very strongly in favour of agriculture, and other laborious pursuits. All are convinced, that the very existence of the community must be preserved in this way, if preserved at all.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remain-

ing among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done, in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathens on the globe.

The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession, the details of the system; but cannot conveniently transcribe them here. While I was at Brainerd, a court was held for Chickamaugah district; and a member of it reported to me two of the cases, which were then decided.

During my stay, I visited Mr. Hicks, who lives 7 miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined for a long time by ill health, his mind is active and vigorous. He appears to be influenced, in his labours for the good of his countrymen, by patriotism under the control of Christian principle. He became a member of the Moravian church about 13 years ago; and his wife lately joined the same communion.

It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekpath, of any such departure from Christian conduct, as to bring scandal upon the cause, or call for

censure from the church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church.

It is obvious to every reflecting person, that now is the time to benefit these southwestern tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempts should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites, having sold their birthright for a mess of pottage, and being left, in the land of their fathers without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favourable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors, from time immemorial, were enveloped in all the darkness of heathenism: is not such an object worthy of continued labours and persevering efforts?

Whatever may be the issue of any plans now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity, who should witness the present state of the Indians, and the efforts to improve their temporal condition, could fail to give these efforts his decided ap-

probation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved, if he consider the melancholy state of those who have never heard of a Saviour, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred, he would count the exertions hitherto made as nothing, compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause which he would wish above all things to see immediately successful.

Such feelings, beyond a question, would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best.

#### CHOCTAW MISSION.

*Letter from the Rev. Wm. Goodell.*

*Creek-Path, April 30, 1822.*

MY DEAR SIR,

I have visited Mayhew, the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea, and except also the railing, which incloses the fields of Mayhew. These fields are on the north side of the prairie, and directly in front of the Mission-houses. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north."

Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. "This," said Dr. Worcester, as he passed Mayhew, on his way towards home, and towards heaven—"This is the loveliest spot my eyes ever saw." The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with the oak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. You can stand in almost any place, and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene

with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amminadib.

"This," said one of the missionaries to me, "is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils, are also his. We are his servants, and hope to die in his service." The missionaries are labouring constantly, cheerfully, prayerfully, and with much of a spirit of self-denial. A school on a large scale is about to go into operation. Last week Mr. Kingsbury assembled the chiefs and principal men of the district, and explained to them the nature and design of the school. To this, one of the chiefs replied;—"I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understood this business so well before. We never before understood so well, that the missionaries *labour here without pay*; but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." He wished, when I returned to the north, through the great cities, I would say to the white men,—"You are our fathers. We are poor and feeble. Fathers must provide for the children. When these missionaries die, send more. We expect to die in our old habit; but we want our children do better."

## Foreign Intelligence.

### AMERICAN BOARD OF COMMISSIONERS.

#### PALESTINE MISSION.

##### LAST JOURNAL AND DEATH OF THE REV. LEVI PARSONS.

In the eleventh number of our last volume, we gave the Journal kept by Mr. Parsons during his visit at Jerusalem. The following account of his return to Smyrna is copied from the *Missionary Herald*:

*May 8th, 1821.—At six in the morning, left the holy city Jerusalem, and arrived at Rama a little past mid-day. At the Greek monastery I was received with*

every expression of friendship. After some refreshment, set out for Jaffa, and arrived before sunset. Saw by the way very extensive and neatly cultivated fields of tobacco, vines, cotton, and grain. At Jaffa gate I was stopped by two Turkish soldiers in front of several cannon. One Turk stood at my right hand, and another at my left, with pistols and swords. After waiting for half an hour, orders came from the governor for permission to enter the city. The English Consul received

me into his family, and invited me to tarry a few weeks, for more decisive information concerning the present disturbances. In the evening, visited the family of the Russian Consul, and found it in a most distressing situation. A few hours previous to my arrival, the Consul fled secretly from the city, and set sail for Constantinople. This he did, they informed me, to save himself from the bloody knife of the Turk.

*Embarks for Scio.*

9. I found a vessel bound to Scio. Agreed with the Captain for a passage, at less than half the sum which I was obliged to give for a passage from Smyrna to Jaffa. At sunset, left Jaffa, in company with the presiding priest of the church at Gethsemane, and a multitude of pilgrims. The report that the Russian Consul at Acre had been beheaded, excited a general alarm, and the pilgrims were glad to escape from imminent danger.

12. Early in the morning, arrived at the port of the ancient Paphos, Cyprus, two miles from the house of the Greek bishop. In consequence of contrary winds, and especially in consequence of sickness among the pilgrims, we were permitted to refresh ourselves on shore for the day. The bishop, hearing of our arrival, sent bread, cheese and wine for our refreshment.

13. Slept the last night under a hovel, upon a bed of bean pods. The weather is delightful, and the fields of grain are ripe for the harvest. Every object around us, the fragrance of flowers, the choice variety of fruits, the singing of the birds, the salubrity of the air, is calculated to excite our praise and gratitude.

*Conversation with a Greek Priest.*

15. Had some profitable conversation with the Greek priest who accompanied us. I requested him to prove, from the Scriptures, the articles of his creed; such as the duty of offering prayers to the Virgin Mary, praying for the dead, &c. He declined, and appealed to the Fathers. He added, "The Bible is not capable of affording instruction without the aid of the holy Fathers." But in what a de-

plorable situation, I replied, does this place the greater part of Christians! They must search a thousand folio volumes to learn their duty. Where is there one out of ten thousand, that would not die in deplorable ignorance of the will of God?

17. With regard to confessions, the Greek priest said, "If a man commit a great offence, he must go to the bishop, tell his fault, and then supply the church with candles and oil, and give of his substance to feed the poor." Not a word said about repentance towards God, and faith in the Lord Jesus Christ.

19. Off Castello Rosso. The captain went on shore, and tarried an hour. He informed us that the Turks designed to apprehend our vessel; but he escaped. The Christian population of Castello Rosso have a prevailing influence.

20. A memorable morning. Soon after sunrise, we observed a vessel before us with a flag perfectly black, with the exception of a white cross in the middle, and a red crescent beneath it. We were soon hailed and ordered to lower sails. The captain of the vessel, with a number of soldiers, visited us, ordered our flag to be taken down, and then, with the utmost contempt, trampled it under feet, pronouncing a curse on him who should raise it. "We do not take your vessel," said they, "nor do we wish to molest Greek pilgrims, but we seek the blood of Turks. They have executed our patriarch and our bishops, and we are determined to stand in defence of our lives, and of our religion. All the Greeks in the Morea and on the islands are in arms. If you are arrested by a Turkish vessel, you must expect immediate execution."

It is impossible to describe the consternation which prevailed among the pilgrims. The women, especially, lifted up their voices and wept. From our vessel they went in search of another vessel of pilgrims, which accompanied us from Jaffa. There they found two Turks and about 50 Jews. They were all arrested and put in confinement. The Turks were to be beheaded immediately, but the Jews reserved for trial.

*Providential Escape.*

24. Passed Rhodes on the west side. Towards evening made a short tarry in the port of an island near Rhodes. Here our vessel was almost miraculously preserved. We were driven, by some imprudence of the sailors, within a few feet of a bed of rocks, and, for some time, it appeared impossible to escape shipwreck. The pilgrims, seeing their danger, began to make the cross, and to offer prayers to the Virgin Mary. Not like the dying Stephen, did they commit their spirits into the hands of the Lord Jesus.

27. Wind against us. At ten o'clock, came to an anchor in the port of Stambhalia. Towards evening, visited a monastery, and united with a few Greeks in their evening worship. Two vessels arrived, one a prize from the Turks. The Turks seeing a Greek vessel of war sailing toward them, fled to the shore, and left their vessel without the least effort to defend themselves.

28. Visited a school, and distributed fifty tracts among the scholars. I have never observed so great a desire to receive religious books, and never had more pleasing evidence that they would be read with attention. "Send us books," was constantly repeated in my presence. "We want a supply for our families—for our children." How many plead for the word of life, who live and die without it!

*June 1.* A vessel approached us, when our captain, the Greek priest, and myself, were summoned on board the ship of war. I forgot to take my passport with me. The captain of the ship of war ordered it to be brought, and, after examining it, said it was sufficient. He assured me that I could not enter the port of Scio, nor the port of Smyrna;—that the school at Scio was closed, and that Professor Bambas had fled, just in time to save his life. Thus disappointment is added to disappointment.

2. Arrived at Samos, and was invited to take a room in the house of the English Consul, Mr. Spathi. This invitation I most cheerfully complied with, as it might afford a quiet retirement for study.

*Important Reflections.*

A voyage to and from Jerusalem, in company with pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number, read to them the holy scriptures, conversed with them upon the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct. During the whole passage, I perceived not a smile of contempt towards the Word of God. Generally there was a pleasing attention. The effect of reading the Scriptures upon several of the pilgrims was very apparent, and very salutary. They understood what they read, and repeated to me the substance, with great correctness. These impressions may soon be effaced, and they may, by the blessing of God, result in a saving conversion to the truth. Of this I am sure, that wherever they wander as pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christina to the Passover, is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally assembled in one place; and the information they receive will be communicated to thousands of souls. This station I view as one of the most important that can be selected, and one which cannot be relinquished without great criminality on the part of the Christian community.

*Various Notices.*

7. Visited the French Consul, and dined with him. He spake decidedly in favour of the efforts which are making to distribute the holy Scriptures in the common Greek. Few, he remarked, understood the Testament in the ancient lan-

guage. This remark is made by every intelligent Greek, and still the church service, the prayers, the singing, the reading of the Testament, are in the ancient language. Thousands attend service for years, and remain almost as ignorant of the Bible as the heathen.

9. Visited the Greek bishop of Samos. He was too much engaged in public business to devote much time to conversation. The day was devoted to a review of the troops stationed for the defence of the island. After the soldiers were arranged, the bishop and priests read prayers for more than an hour.

18. A respectable gentleman, directly from Rhodes, informed us, that sixty pilgrims had been beheaded at the port of Rhodes. Very probably, among them, were some to whom I have read the holy Scriptures, and who are, in this awful manner, called to give an account.

25. A Greek priest of some distinction gave me the following statement, with regard to all the churches and monasteries of Samos. Monasteries on the island, 15; monks, 100; churches, 300; priests, 150; villages, 38; in Vati, the principal village, are 1000 houses, and 3 churches.

*Removal from Samos to Syra.*

28. I have been advised to take a short voyage without delay, as the best means of restoration to health. A vessel is now in port, bound to Tino, and I have engaged a passage, with the expectation of sailing in the morning.

29. At an early hour, left Samos in a Genoese vessel. Made but little progress on our voyage during the day.

30. A little past noon, came in sight of the principal village of Tino. In consequence of a violent wind, we could not enter the port, and the captain directed his course for Syra, an island distant from Tino 18 miles. At 3 o'clock, came to an anchor in the port of Syra.

*Syra, July 2.* Dined with the English Vice Consul of Syra. The captain of the Genoese vessel, in which I took a passage from home, concluded to set sail for Smyrna, instead of returning to Tino.

For this reason, I accepted of the invitation of the English Consul to reside in his family till the vessel returned with information from brother Fisk. Syra is under the special protection of the French flag, and affords a safe retreat from the noise and alarms of the present war.

10. With regard to the fruits of this island, we have already ripe for use, apricots, plums, and pears. In a few days there will be an abundance of figs and grapes.

*Interview with a Catholic Priest.*

15. Accompanied the Consul to a Catholic church, to hear a sermon from the bishop. We arrived at an early hour, and were invited into the apartment of one of the principal priests. Immediately was introduced the subject of the "Catholic catechism for children." The inquiry was made, why the second commandment was omitted, and, to make out a full number, the tenth divided into two? He replied, "What you call the second commandment, is only a part of the first, and the tenth contains two distinct subjects, and should be kept separate. Besides, in forming our catechism, we designed to give only the substance." I assured him I was not satisfied with this explanation, and that, in forming a book for youth, the commandments should be presented word for word, as they are in the Bible.

After this, the subject of Bibles was introduced, and with pleasure I heard him remark, that the Italian translation, made by Antonio Martini, a Catholic priest, was without an error. At ten o'clock we were called to the church. The bishop, after a few prayers, took a seat a little elevated above the assembly, and read the 20th verse of the 5th chapter of Matthew, first in Latin, and then in Greek. Closing the Bible, he began a discourse, in modern Greek, upon the religion of the Pharisees; and inquired if there were not many, at the present day, whose religion consists in forms, and not in the heart. After sermon, about 20 children were presented to receive the sacrament of the holy oil. The bishop, dipping his thumb

in oil, laid it on the forehead of the child, and pronounced the name of the sacred Trinity. I have inquired of several priests concerning the import of these ceremonies. They reply, "It is the regulation of the church."

*Tract for the Pilgrims.*

28. Passed the day in preparing a tract to be called "The Holy Week," for the use of pilgrims of all denominations at Jerusalem. It is to contain a scriptural account of all the transactions of our Saviour during "the holy week." It is to be merely extracts from a work highly approved by the Catholics, with this difference, that the characters are changed from the Roman to the Greek. This tract may be approved by Catholic pilgrims, which will render it more acceptable to pilgrims of all denominations.

30. After much deliberation as to the most prudent method of passing the summer, I concluded it was my duty to dismiss my interpreter, and reside alone in the family of the English Consul. This arrangement will greatly diminish my expenses, and give me a better opportunity to pursue my studies. As soon as the heat of the season is past, I hope to set sail for Palestine, and till then, shall have no occasion for an attendant. In the morning made known to George, my interpreter, my intention, paid him in full for his services, and dismissed him.

Aug. 3. Yesterday visited a Catholic priest, who has been employed in the family of the French Ambassador at Constantinople. His remarks, respecting the objections of infidels to the Scriptures, were judicious and instructive. "They arise," he said, "from two facts, ignorance of the geography of the country, and of the customs of the people."

17. Found a part of a modern Greek Testament in the room of a Catholic priest. We read several chapters together, and compared them with the London edition of the Greek Testament. He remarked, "There is no difference. The one approved by the Catholics, and the one approved by the Protestants, are without errors."

[The journal was interrupted by the

severe and dangerous sickness of Mr. Parsons.]

*Reflections on the two past years.*

Nov. 3. Two years to-day since we sailed from Boston.—Two years of repeated afflictions; and yet, in view of what has been done for us, we are constrained to say, two years of loving kindness and of tender mercy. If we have not realized all that could be wished, we have received greater encouragement than we feared. The exertions which have been made in the distribution of tracts and of Testaments, we trust, will not be in vain. The opportunities which have been given us for serious conversation upon the essential doctrines of the Gospel with many immortal beings, demand our gratitude and unceasing praise. We rejoice in view of the past, and we trust, through the prayers of many, that we shall see greater things than these.

*Sails for Smyrna.*

21. At an early hour this morning, with a gentle breeze in our favor, set sail from Syra for Smyrna. The weather was delightful beyond any thing we had seen for months. Thus, after a delay of more than a month, and after frequent disappointments, the path of duty was made plain. The accommodations on board the vessel are excellent, and a very warm apartment is appropriated exclusively for my use during the voyage.

22. Off Tino—wind in our favor—several vessels in sight. In the morning, supplied the officers of the vessel with religious tracts in the French language. They read them attentively, and the clerk of the ship was much interested with the tract called, "Short method with Deists." He is a Catholic, but he remarked, "Christians of all denominations must approve of this. It is well calculated to do good in this country." He accepted of a copy, which I had with me, for the purpose of perusing it frequently.

*Arrival at Smyrna.*

Dec. 3. At 6, set sail for the port, and at one o'clock brother Fisk arrived on board the ship. In view of the afflictions of the past year, our meeting was rendered deeply affecting to us both. May it

tend to quicken us in our work, and prepare us for more vigorous exertions in the cause of Christ. Passed the night with brother Fisk at the house of Messrs. Vanlennep, and united together in observance of the monthly concert.

4. This afternoon took the room in the house of Mr. Werry, the English Consul, which was occupied by the late British Chaplain. On the 14th of December, 1820, I left the same room for a voyage to Jerusalem. On the 4th of December, 1821, I took up my residence in the same apartment. The year is past, and my first mission to the holy city is sealed up to the final judgment.

Most of our readers have probably heard, by this time, that the devoted missionary, who penned the foregoing journal, is now no more on earth. From Alexandria, in Egypt, on the 10th of February, after having enjoyed the privilege of standing on the ground once pressed by the feet of his Redeemer, his spirit ascended to behold the face of that same Redeemer, in glory everlasting.

*Letter from Mr. Fisk respecting the sickness and death of Mr. Parsons.*

*Alexandria, Feb. 10, 1822.*

VERY DEAR SIR,

I have written to you twice since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it than any one who knew him.

His symptoms continued favorable till day before yesterday, and our hopes were rather brightened. Then his diarrhoea returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder were greatly excited. He conversed on the subject with his usual serenity, referring the event continually, to the will of God, as he has always been

accustomed to do. Last evening we spent a most precious hour in reading the Scriptures, prayer, and conversation. We read John 14th, and conversed some time about the 27th verse. "Peace, I leave with you," &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon heard him saying in his sleep—"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth."—After sleeping a while, he awoke, and seemed about as usual at that hour. I proposed sitting by his side through the night; but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear Sir, were the last words that I ever heard that beloved brother speak—the last, that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three, Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bed side in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I

pressed his hand, and kissed his quivering lips, and spoke to him, but he gave me no answer—not even a look or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view, O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The Consul walked with me next to the coffin, and the others, 60 or 70 in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave I read some verses from Job, xiv. Ps. xxxix. 1 Cor. xv. and Rev. xxi. xxii. and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

To me the stroke seems almost insup-

portable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

With a heart overflowing with grief, I subscribe, yours affectionately,

PLINY FISK.

### MISSION IN CEYLON.

The following letter from the Rev. H. Woodward, together with an interesting account of the Missions in Ceylon, both addressed to the *Society of Inquiry on the subject of Missions* in the Theological Seminary at Princeton, have been obligingly communicated for publication in the Register:—

I HAVE often looked back with great pleasure on the many hours I have spent in the society of those dear brethren, who, with myself, were preparing for the sacred work of the ministry. It was there my thoughts were first directed to the heathen. It was there, when considering the wretchedness of those poor deluded creatures who dwell in the dark corners of the earth, my eye *first* affected my heart. At that time, besides myself, there were but two persons who had determined to give themselves up to the Missionary work. I mean brethren Chapman and Vinal. Does the spirit of missions increase? Are there not many among you who are anxious to go far hence to the Gentiles? To show you the encouragement which God has given us who labour in the Island of Ceylon, I send with this an account of the missions, which I have written, as my strength would allow.

I have for many months past been very ill; but, by the mercy of God, I am somewhat benefited by a short voyage from Ceylon. I am now on my way to Calcutta, where I shall remain two or three months. Should my life be spared, I hope to be able to maintain a regular correspondence with you. Be assured, that a letter from you would do much to encourage and strengthen me in my work. We are so much secluded from the Christian world, that we find even a line from Christian friends to be as cold water to a thirsty spirit. Do excuse me for not enlarging, for my strength is gone. I am exceedingly weak. I have for many

months been unable to write even one line. My first is to you.

You will all remember, at the throne of grace, your weak and unworthy brother.

Thinking that some account of our mission, which will give at once a full view of all its branches, would be read with interest by my brethren in the Theological Seminary, I have determined to devote some portion of the time in which I am free from pain in giving such a representation as will not only gratify your curiosity, but which, with a divine blessing, will add to the interest you have already manifested in the cause of missions.

You are aware that the field we occupy, considered in its connection with the adjacent continent, where the language, manners, and customs of the people are the same as at Ceylon, is one of the most important in India. To those who occupy it, it is one particularly interesting. It is true, little as yet has been accomplished, compared to the expectation of the friends of Missions generally. The reason is very apparent; in the first place, the establishment is recent; in the second place, much time has necessarily been occupied in preparing places for residence, and in acquiring the native language, without which, much effective labour cannot be accomplished. Therefore it is, so little interesting news has been received from Ceylon. We are thankful for the support and encouragement we have thus far received from American friends, and still hope they will not despise, though the day of *small things* should yet continue.

The district of Jaffna is the most northerly division of this island, being about 20 miles in average length, and 10 in breadth. The country is low and level, having no springs nor streams of water. The principal article of cultivation is rice, on which the inhabitants subsist. The country abounds with the variety of fruit peculiar to the climate. The population of this district is estimated to be upwards of 200,000 souls. The district is divided into about 16 towns or parishes, and each parish into 4, 5, or 6 distinct villages. The inhabitants being Hindoos, their religion is the same with that of the

millions on the continent. The principal gods are *Brumha*, *Seeva*, and *Vishnu*. Inferior gods to the number of *three hundred and thirty three millions*. Their atonement for sin consists in offerings of various kinds, and of different value, to some of these supposed deities. They secure a higher state of felicity after death by abstaining from evil—such as not killing beast, bird, or insect, and by acts of charity and goodness, such as contributing liberally for the support of their teachers (*Bramhins* and *Pundarums*) as they are called, and by expending large sums for the support of their institutions; by such acts they merit the transmigration of their souls into the body of some distinguished beast. After a long succession of transmigration, should they remain worthy, they are delivered from the clay and become one with the deity; but should they be unworthy of their distinguished felicity while in the beast, they are degraded, till at length they become the inhabitant of the most insignificant of all insects, where their existence terminates. They deny the doctrine of resurrection. The precepts of their *Shasters* or *Vedas* (holy books) embrace but few subjects which do not relate to *cast*. Their system of *Astronomy* is as ridiculous as their religion. Their temples are numerous, and their days of festival are frequent, and attended with many ceremonies and great expense. They being idolaters, are not only strangers to all the principles by which Christians are influenced, but are, to the utmost degree, inimical to our design.

The American Mission in this district embraces eight of the parishes, viz. Batticotta, Changane, Panditeripo, Tillipally, Miletta, Mallargum, Oodooville, and Manipy. In each of these are the standing walls, or the ruins of Churches and dwelling houses which were erected by the Portuguese about A. D. 1650. Four of these houses have been repaired, and are now occupied by us. At Manipy we have a house built in the native style. The five stations which we occupy are Batticotta, Manipy, Oodooville, Panditeripo, and Tillipally. All the buildings, with

their premises, have been granted to us by government for occupation during our residence on the island. The Churches are of sufficient size to accommodate from 2 to 8 thousand people. The one at Tiliipally only has been repaired; the others remain useless for the want of means to make them habitable. To supply the want of which, we have erected temporary buildings (bung aows) which, for the present, are used for preaching houses. They are of simple construction, much resembling a large open shed.

The Missionaries are located as follows :

At TILLIPALLY, Poor & Richards.

BATTICOTTA, Meigs & Woodward.

OODOOVILLE, Winslow.

PANDITERIPO, Scudder.

MANIPY, Spaulding.

In connection with the Missionaries are three native preachers, located as follows :

At BATTICOTTA, Gabriel Tissera.

TILLIPALLY, Nichs. Paramanundu.

OODOOVILLE, Francis Padeappa.

In speaking of the employment of the Missionaries I do not wish to be understood that each does actually accomplish daily what I represent to be the routine of duty. The great object to which their attention is at present directed, is the acquisition of the native language (Tamul). Although all do either statedly or occasionally preach in Tamul, yet many years of close application are necessary, in order to acquire that readiness in the language which is requisite to the pleasant, or very profitable discharge of Missionary labour. It is much to be regretted that the views of the public on this subject have not yet been corrected. No sooner has the Missionary left his native shores, than the christian public are waiting impatiently to hear of success. Having waited two or three years without any particular interesting intelligence, they begin to be discouraged, and perhaps, at length abandon the object of their fond expectation. The friends of missions should remember that nearly one year is spent in repairing to the field. Another year, perhaps, is occupied in seeking out, and in preparing a place for residence. Then after two years the Missionary is able to

apply himself closely to the acquisition of the language. At the expiration of the third year, he may commence, on a very limited scale, preaching to the people in their own tongue; till which time the people generally must be ignorant of his object. Now he begins to declare to idolaters another prince and a Saviour. They are not a people ready to receive the word, but one subjected to a set of men, or teachers, whose interest is to throw every obstacle in the way of him who would bring them to a knowledge of the true God. Even at this period, instead of finding the Missionary constantly engaged in active labour among the people, he should be sought in his study. When the Missionary *begins to preach*, the language is not yet attained. He is still making slow progress in the acquisition of a language which has no affinity to his own. Perhaps at the end of six or seven years, if he has been blessed with ordinary health, it may be expected that he has made such proficiency as to be a complete master of the language, and will be ready on all occasions. I say this of Missionaries who have not any assistance from those who have acquired the language and can render the path easy to others.

Besides studying, each Missionary devotes some part of his time daily to the instruction of the boys, girls, and domestics; some part of the day is occupied in preaching, visiting schools, or from house to house. In all these duties, preaching excepted, the females engage; yet they have so many domestic avocations, such as providing for their own household; a large family of boys and girls; attending to their instruction and government at all hours of the day; they have but little time to devote to any thing else. Most of the evenings of each week are appropriated to some particular employment; such as prayer-meetings, conferences, teaching the children, &c. For the latter object our meetings are frequent, and of different kinds. One evening is spent in conversing with the native children on the state of their souls, and to ascertain what progress they make in divine knowledge; to hear them recite their scrip-

ture extracts, catechisms, hymns, biblical history, &c. &c. For our own improvement and edification, we have meetings at which all our number are assembled. Our principal meeting is held quarterly, at the different stations in rotation. The object of the meeting is, to inquire what progress each brother and sister makes in the divine life; also to relate the dealings of God with our own souls; to provoke each other to love and good works; to strengthen each others' hands and encourage each others' hearts. The exercises of that day are interesting and profitable, I believe, to all. The females have also a meeting of this nature once in six weeks—One o'clock of each day is observed by all the Missionaries in the district as a season of private, but united prayer for the success of the cause in which we are engaged. One evening of each week is set apart with our Bombay brethren to pray for each other. The Friday preceding the first Monday in each month is observed as a season of fasting and prayer. The day of the monthly concert of prayer; the day so dear to christians—so joyful to Missionaries, is observed by us. All the Missionaries in the district—Methodists—Episcopalians—Presbyterians, and Congregationalists—all meet and cordially unite on the occasion. Too much cannot be said of the friendship and brotherly love which exists among us. Should you yourselves witness our intercourse with each other, certainly you would say, They do not regard each other as Methodists—Episcopalians and Presbyterians, but as Christians—as fellow-labourers. This spirit prevails not only when assembled for prayer, but it is abiding. Besides our own number there are three Methodists and one Episcopalian. On some occasions we have a much larger assembly of Missionaries—many come from the other parts of the Island, and some from the adjacent Continent, making in number about 20, besides the females. I will not attempt to describe the pleasures of such a meeting; for you can readily conceive the deep interest it must excite in every pious soul. These monthly meetings are

held in turn at all the stations in the district. The exercises are as follows:—The forepart of the day is spent in relating any peculiar encouragement we have found in our work since the last meeting; such as any interesting meetings or conversations with individuals; the state of our own work, and any new way of doing good which we have devised—together with prayer and singing. In the afternoon—prayer, singing, and conversation on some appropriate and practical subject. These are days of great interest to each individual. We have another monthly meeting—the object is to improve each other in the native language. We have another quarterly meeting of a Bible and Tract Society which is auxiliary to the Columbo Society. The females in our Mission meet each other at the throne of grace on Saturday evenings to pray for each other as mothers and guardians of youth. The ordinance of the Lord's supper is administered every month.

In our labours among the people we visit from 2 to 8 families per day. Sometimes we make long excursions into some distant villages for 2, 5, or 8 days, carrying with us two or more boys from our schools—provisions, &c. At such seasons particularly we feel the want of tracts. Passing through villages where the Gospel was never before heard, we find hundreds who can and would read, had we books or tracts to give them—But alas! we have none—no bible—no tract to show the poor heathen how to flee from the wrath to come. The only tracts we have ever had, have been written on the olla—procured of course at great expense. Perhaps in all our Mission we have distributed 200 that we have obtained in that way. O that we had one cent—one shilling—one dollar, to purchase, or to get a supply printed! Into how many villages could the Gospel be sent by the means of tracts!—How many souls, by a single tract, might be saved from endless misery! I do hope a little fund may be raised by my friends for this object.

*To be concluded in our next.*

## Miscellanies.

### EDITORIAL NOTICE.

In commencing the third volume of the *American Missionary Register*, the Editor has selected a larger type than was used on the former volumes. As he has enlarged the page in proportion to the increased size of type, the quantity of matter will not be diminished by the arrangement. This alteration, he presumes, will be particularly gratifying to some of his readers, and not unsatisfactory to any. In order to accomplish this object, the publication of the first number has been unavoidably delayed for a few days.

The Editor has devoted two years of laborious services to the United Foreign Missionary Society without remuneration. When he consented to conduct the Correspondence of that Institution, it was his own expectation, and that of the Board of Managers, that the Register would have yielded a profit equivalent to a moderate salary. This expectation, however, has not been realized. Eight hundred subscribers, (about his average number,) at three dollars each, were the money promptly paid, would furnish very little more than the sum required to meet the expenses of publication, including office rent, fuel, clerk-hire, and other incidental charges. As much of the money is yet unpaid, and as some portion of it will probably never be received, the Editor had better have presented his whole time to the Missionary Society, without embarrassing himself with the publication of the Register.

It was the wish of the Editor, under these discouraging circumstances, to discontinue the work at the close of the second volume. But, as some of his esteemed patrons have expressed a strong desire that it should still be continued; as its continuance is deemed important to the Missionary cause, and especially to the interest of the United Foreign Missionary Society; and as it is desirable that this important Institution may yet, by the success of such a publication, be

relieved from the necessity of giving a salary to its Corresponding Secretary, the Editor has concluded to try the experiment for another year.

Some of the Editor's friends have suggested, that, if the price of the work could be reduced, the reduction might be more than balanced by the consequent accession to the list of subscribers. Willing to risk the trial, and desiring only a moderate remuneration for his labour, he offers the third volume on the following terms:

I. The *American Missionary Register* shall be printed on a fine and handsome paper, and in a style of elegance not inferior to the best London periodical publications.

II. A number containing forty large octavo pages, with double columns, and stitched in coloured paper, will be issued on the first day of every month. Twelve numbers, together with a table of contents, will constitute an annual volume of nearly 500 pages.

III. The price of the work will be two dollars a year, if paid in advance; two dollars and a half, if paid on, or before the delivery of the eighth number; or the old price of three dollars, if the payment is longer delayed.

IV. No subscription will be taken for less than a year; no subscriber will be at liberty to withdraw his subscription until all arrearages shall have been paid; and every subscriber who shall omit to give notice of his intention to withdraw, on or before the delivery of the last number of a volume, will be considered as pledged to take the succeeding volume.

V. Every person who shall procure seven subscribers out of this city, and become answerable for the payment, will be entitled to an additional copy. A proportional allowance will be made for any larger number.

Those persons who have already paid in advance for the third volume, are in-

formed, that the difference between the sum paid and the present reduced price, will be carried to their credit on the fourth volume.

To the Editor of the American Missionary Register.

DEAR SIR—Many of your readers will, I think, be interested in the perusal of the following letter from one of the pupils of the Rev. Mr. Scudder, Missionary at Ceylon. By the bounty of one or more ladies, unknown to me, the boy is educated, and at their request, bears my name. Dr. Scudder speaks of him as a youth of very decided piety, and though but about 15 years old, of great use to him in his arduous work. The sentiment and expression of the letter, written first in the Tamul, and translated by himself, are altogether superior to any thing of the kind I have seen, and does honour to the Missionary cause. In the copy I send you, I have found it necessary to make two or three verbal alterations; much fewer than is usually necessary in letters written by boys of his age, educated in our own schools. The punctuation I have supplied entirely, there being none in the Tamul written language.

My object in making this letter public is, if possible, to induce some of your readers to adopt the plan which promises so much success, of aiding Mr. Scudder and our Missionaries abroad, in the support of *boarding schools of native youth*. Twelve dollars and a half a year, for three years, will board and educate one. As we must depend, under God's grace, upon furnishing the heathen world with native preachers, we expect that these establishments will speedily become the schools of the prophets, and the nurseries of the church in Pagan lands.

If you think the publication of this letter will in any way subserve the great cause, it is at your service.

I am, Dear Sir,

Yours Respectfully,

PHIL. M. WHELPLEY.

September, 1821.

REV. AND DEAR SIR,

By the mercy of the Lord, I was

brought into the care of the Rev. D. Poor, at Tillipally, who gave me much religious instruction; but I did not then think much of those great and serious things which have since engaged my attention. When I had been about two years and six months at Tillipally, Dr. Scudder (since the Rev. J. Scudder) arrived there, and Mr. Poor put me into his care. Dr. Scudder communicated to me, that a Mr. Whelpley, minister of the gospel in America, wished to support a boy in this place, under the care of Dr. Scudder, by the name of Whelpley, and asked me whether I deserved that name; but I felt I was not worthy of it. I was, however, taken and supported. What a great act of compassion it is, that you should feed and clothe me, a poor boy, and put me under Christian instruction. I feel it my duty to be grateful to God and to you, lest this charity should condemn me. Dr. Scudder took me, with some other boys, to go and live with him at Panditeripo. He very often exhorted me while at Panditeripo. After a length of time, I thought how Jesus Christ, the son of God, shed his blood on account of my sins. I repented of my sins, and received Jesus Christ as my Saviour. I since wished to receive the Lord's Supper, and I did receive it. My friends and others ridiculed me, saying, "Ah! have you received the Coomoongar?"\*

But the hope that Jesus was my Saviour, supported me, so that I was not ashamed. I told them, that if you will forsake your sins, repent of them, receive Jesus Christ as your Saviour, become partakers of his table, and love him, you will go to heaven at your death. But if you do not do so, when you die you must for ever dwell with devils in hell. But they laughed at what I said. Dr. Scudder directed me with some other boys, to carry Tracts written on ollas, and read them to the heathen twice a week, which we continue to do accordingly. Some of these stiff-necked people do not like to hear about Jesus Christ, some attempt to strike us when we go to read to them, and some said to me, "you, a beef-eater, are you come to teach us?" Others

\* Word used for Communion.

tauntingly say to us, "are you gone from our religion for food and clothing?" But I was not ashamed of these things. Some persons asked me if it was no sin for Christians to kill bullocks, sheep, and fowls, and for food to kill them while they shiver and struggle for life? In reply to their questions, I put them another question, "Is it no sin," said I, "to kill creatures in sacrifice to your lifeless idols?" They allowed it was sinful. I told them God made all things for man, and permitted us to eat what we needed, and therefore it was no sin for us to kill creatures for food. When I asked them how they expected to go to heaven, they said that if they bathe in sacred waters, boil rice at their temples, and give alms to the poor, their sins would be expiated. "If you commit a crime against the government," said I, "and then bathe in sacred waters, go to temples, or give alms, will the governor not punish you?" "yes," answered they. "Having sinned against God, now by what way can you go to heaven?" In answer to my question, either by way of fear or scoff, they pointed me to a great road that was near the place, seeming to say by their gestures, if you want a way to heaven, there is one. I told them, that when we were great sinners, Jesus Christ the Son of God came into this world, suffered much, and died on account of our sins; that if they leave off worshipping the devil, and receive Jesus Christ as their Saviour, they would go to heaven, and if they do not do so, they must go to hell. I continue to tell these things to all the people to whom I go to read. Some would hear gladly. It is very profitable to give the word of God to these people, for if they possess the scriptures, their children at least will read them; their children will compare their religion with ours, and then, perhaps the Lord will turn their hearts and incline them to receive the words of eternal life. I always pray for these perishing heathen, and hope that you and the church, of which you are the pastor, will pray for them too. The Rev. J. Scudder often warns and exhorts my school-fellows, who are 17 in number.

I do so also; talk to them almost every day. They think much of eternal things whilst they are hearing, but when they leave the room, satan carries off the seed of divine truth from their hearts. Some of them talk much of serious things. I pray that the Lord, who has brought them under Christian education, brought them from that perdition to which heathenism leads, may graciously pour out his Holy Spirit into the hearts of these dear youths. Please to pray for these youths, and for the heathen, and I beg your church to pray likewise. And so I, a poor sinner as I am, entreat the Lord for you and for your church. May the Lord be with us, and carry on his work.

Yours affectionately, WHELPLEY.

#### SOLEMN WARNING.

The following paragraph is copied from a newspaper printed at the city of Natchez, Mississippi, under date of the first of June last:—

On the evening of the 25th ult. a man by the name of William Clark, from Pittsburg, and late of Baton Rouge, was killed by a stroke of lightning, on the bluff, in front of this city, while standing under a tree for shelter. This unhappy man had just been indulging in the most extreme profanity, insulting the Majesty of Heaven in terms of wanton malignity, and amongst other dreadful expressions, had just expressed a wish that the Almighty God would send a flash of lightning from Heaven to strike him to death. The thunder at this moment was raving, and the lightning flashing through the Heavens in the most appalling and terrific manner, and in a few moments the boasting tongue which breathed anathemas against its Maker, and the eye that had braved the avenging flash, lay stilled and closed in death. He lay a scathed and withered corpse on the blackened earth; and his soul was wasted on the red wing of the tempest, to plead for mercy at the tribunal of that Deity so lately outraged and defied. How weak and how wicked are the idle denunciations of man; to revile, to outrage his fellow man, is wicked; to revile, to outrage, and to defy his Creator, is horrible.

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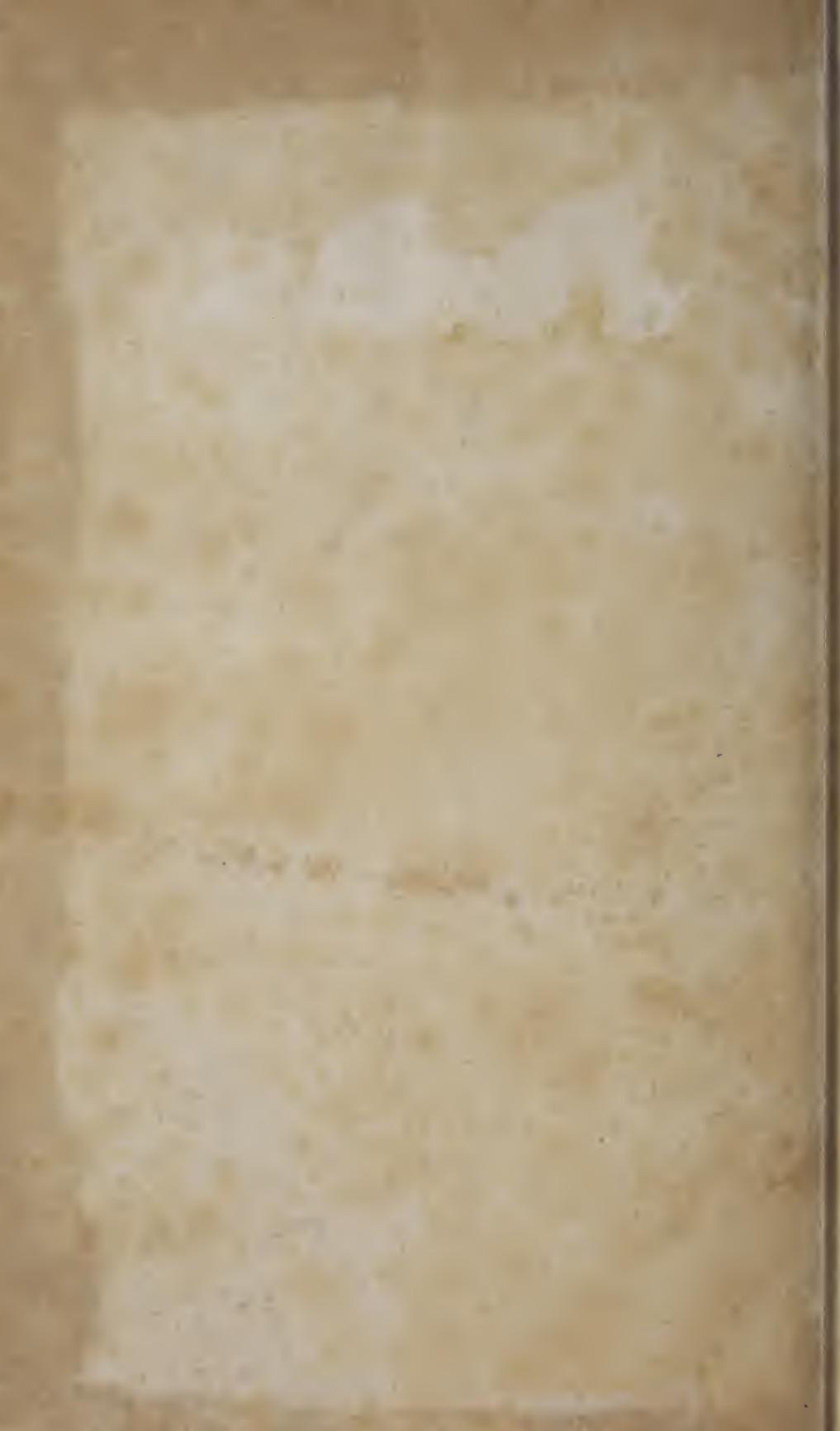
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